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Truth Defended:
Truth O R, *Defended*
OBSERVATIONS

ON
Mr. W A R D's
Expositary Discourses,
From the 8th, 9th, 10th and 11th
Verses of the 20th Chapter of
Exodus, concerning the Sabbath.

He that is first in his own Cause seemeth right, but his Neighbour cometh and searcheth him out, Prov. 18. 17.

Open Rebuke is better than secret Love, faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful, Prov. 27. 5. 6.

To the Law and to the Testimony: If any Man speak not according to this Word, it is because there is no Truth in him, Isa. 8. 20.

He that keepeth the Commandments, keepeth his own Soul, but he that despiseth them shall die, Prov. 19. 16.

For the Law is Holy, and the Commandments Holy, Just and Good, Rom. 7. 12.

By GEORGE CARLOW.

Sold by Mrs. Salter in London. 1724.



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THE
AUTHOR
TO THE
READER.

MY earnest desire to thee is, that thou would'st Read what I have here Written diligently, and be like the Noble Bereans, *Acts* 17. 11. search the Scriptures, and I doubt not, but thou wilt through the blessing of the Lord, soon see that the Things I have Written are True, and beware of Uchariblenels, in passing a rash Censure upon it as many are apt to do, before they ever pass through the particulars of a Thing; but be serious and diligent in the Things of God; and let the precious and pleasant Paths of the Lord's holy Commandments be more to thee than an Impatient Spirit, than the fear of Men, which brings a Snare, or than Custom and worldly Interest,

A 2

The Author to the Reader.

terest, and I shall be in a great measure out of doubt, to thy closing in with the Truths herein held forth.

1. For the Matters of Almighty God, and of Man's Immortal Soul, are things of the greatest Concernment in the World, this Truth is in the general readily acknowledged by all, and yet there is no one Truth more contradicted by the constant Course of the most of Men. The Sabbath is a convincing Instance, for altho' God's Honour and Man's Welfare are very much engaged herein, yet many in Opinion, and more in their wicked Practices, do oppose the right Observation thereof as holy to the Lord. First, God's Concernment therein may many ways be made manifest, for this is one of these Ten Commandments, charged by the Creator of Heaven and Earth upon Man, to remember the Sabbath Day to keep it holy; and the engrossing of this Charge, God did not leave to any Man, but he writ it with his Finger, *Deut. 4. 13.* Also to intimate that his Intention was to Perpetuate this with the other Precepts of Decalogue in the Morality thereof, the Lord himself Imprinted it, not in Paper, but upon Tables of Stone, *Exod. 34. 1. 28* Yea, when the first Tables of Stone were broken, God gave express Order unto

The Author to the Reader.

unto *Moses* to have other Tables like to the former prepared, and wrote thereon the same Words the second Time.

As the Lord delighted in the first Institution of the Sabbath, so he account himself honoured by its Sanctification; yea, he take it as a Title of Honour to be called the Lord of the Sabbath, whereas this is his Complaint and Charge against them, who are regardless of his Sabbath, *I am profaned amongst them*, Ezek. 22. 26.

Secondly, Man's Obligations to keep the Sabbath would neither be judged few nor weak, if Principles of sacred Self love might prevail, for the Sabbath is given not as a Task, but as a Privilege to God's People, to be a Pledge of their Interest in God, Ezek. 20. 12. and a Confirmation of their Hope of their further Sanctification, as also of their everlasting Sabbatisms or Rest, after their wearisome wanderings in this World, and for the sweetning of this wilderness Way unto the heavenly *Canaan*. The Lord hath provided for them the Sabbath for their Spiritual Feasting every Week, in which respect he commandeth us to call it, and to observe it as a Day of Delight, *Isa.* 58. 13. therefore should we observe it with holy tenderness, as *Solomon* Counseleth every

The Author to the Reader.

one to keep God's Law, as the Apple of his Eye, *Prov.* 7. 2

Upon the first Consideration we may condemn the Prophane of the Sabbath as guilty of Sacrilege, for it being the Sabbath of the Lord's, and the Lord's Day, *Exod.* 20. 10. That Time is stealing from God himself that is spent otherwise then he alloweth; and how sad this Sacrilege and Thieft is, you may find unfolded in the following Treatise. Only observe this Sin against God in Sabbath abuse is abominable and inexcusable, because you are charged only with one Day every Week to be kept holy unto the Lord. I remember that *Moses* maketh mention of this as an Act of God's great Indulgence towards Men, that having written the Ten Commandments he added no more, *Deut.* 5. 22. The Ceremonial Laws that were to be abrogated by Christ, were written all by *Moses*, but this of the Sabbath, with the other Nine, were written by God himself, were put into the Ark where no Ceremonial Law was put, to shew that they should be the perpetual Rules of his Church, and should not we with obediencial Submission acknowledge the same.

Upon the second Consideration, Men may without unchariableness be censured as inexcusable regardless of their
OWN

The Author to the Reader.

vii

own Souls good, both in regard of Grace and Comfort Here and Hereafter, who disrespect the Sabbath Day, which is the Market Day for their Souls, as Mr. Rogers was wont to call it. The Promises of Blessings from God are belonging to the seventh Day Sabbath in an especial Manner, and not to the first Day; and it must be allowed there is reason to believe, had it always been observed, the Authority of God herein would have awed Men's Minds, to have lived a more holy Life; and here I might take occasion to bewail bitterly *England's* woefully declining, both in Matters of Doctrine and Practice concerning the Sabbath; the Lord threateningly complaineth of the Priests in former Times, because they hid their Eyes from the Sabbath; the meaning of this Complaint is judged to be either more generally their regardlessness thereof, or more particularly their not taking notice when, and by whom, and how prophained, that they might by Reproof seek redress. This I mention that Ministers might mind their Duties in this regard more; for, alas! how apt are Men, even Ministers among others, to swim down with the Tide with them that bare Rule, as appear in the Pulpit and in the Press, to decry the Morality and exact Observation of the Lord's seventh

The Author to the Reader.

Day Sabbath in the fourth Commandment.

First, God from the beginning did ordain the seventh Day for religious Duties a holy Sabbath, as first sanctified, and after ratified the Consecration of it to *Adam* in Paradise, and the Promulgation of it to *Moses* on the Mount. 1. God did establish the seventh Day for the Sabbath, *Gen.* 2. 2, 3 and God blessed the seventh Day and sanctified it. And as God appointed *Adam* his Work on the six Days to dress the Ground, so God provided him a Sabbath the seventh Day for holy Rest; the Ground, indeed, did not then as now need Tillage, but the first Man must be an Example or Pattern to Posterity; neither did *Adam* need Rest by reason of any bodily Weariness in Innocency, pre-supposing but God would have him full and whole to set himself on the seventh Day to serve him, and in a holy Communion, then more immediately to meet his Maker, which might be unto him a Heaven in Paridice; this Sabbath for his Soul's Solace was the sweetest Flower in all his Garden; this seventh Day God have blessed, and Man was bound to keep it holy; as there was a special Tree whereof *Adam* might not Eat, so there was a special Time that *Adam* might not break, tho' he should

The Author to the Reader.

should live without Sin, yet he must not live without the Sabbath.

Secondly, God did publish his Sabbath more plain to his People upon Mount *Sinia*, *Exod.* 20. 8, 9. Remember the Sabbath Day to keep it holy ; which Words as they concern the seventh Day, so they seem to look towards it with a twofold Aspect, both backward and forward, backward as upon the Sabbath for meer Entrance, such a Day already instituted, the seventh Day God in Mercy have made it holy, and Men should remember to keep it holy. Some Popish Writers say, there was no Sabbath set Time before the Lord had proclaimed his Law upon Mount *Sinia*, but all the most Orthodox say otherwise, besides that in *Genesis* pre-cited, we see *Exod.* 16. it was an appointed Day before. Forward, as directing to the Sabbath further Continuance, a Day that must be remaining ; Some would make the fourth Commandment to be a meer transient Ceremony, to live and die with the *Jewish* Church ; but if they grant that the other Nine are Moral and Perpetual than this, for it is comprized among them ; yea, it is advanced above them, this is set in the middle of them, as the very Heart of the whole, as if the Sabbath on the seventh

The Author to the Reader.

Day were the Center in which all the Lines of God's Law meet.

As St. Paul said of himself considered with the other Apostles, 2 Cor. 11. 22, 23. *Are they Hebrews, so am I, are they Israelites, so am I, are they the Seed of Abraham, so am I, are they the Ministers of Christ, I am more, in Labours more abundant, in Prisons more frequent.* So may the Sabbath Precept say of it self in respect of the other Nine Commandments, were they written with the Finger of God in Stone, so was I; were they put into the Ark safe to be preserved, so was I; in Reasons more urgent, in Circumstances more abundant, more particulars pressing Practice than any of the other Precepts. The whole Decalogue, or holy Law of God, was delivered in Thunder, and the loudest and largest Clap seemed to lie upon the fourth Commandment, with a Remembrance to keep it holy; as if at this the Trumpet gave the largest Sound to set it forth, and to settle it fast. So we see, as Mr. Goodman say, God have for his Service the seventh Day from the Creation, and so to continue to the end of the World.

Thirdly, That our Saviour should have the seventh Day for the Sabbath of holy Rest, and religious Labour, as relating to him, suits with Scripture, and argues

argues with grounds of Reason, for Christ wrought as God the Father did, and the same Works have been done by Christ the Son, as were done by the Father, *John 5. 19. Jesus answered, Verily, verily, I say unto you, the Son does nothing of himself, but what he sees the Father does, for whatsoever things he doth, the same doth the Son likewise.* Did God the Father bless and sanctify the seventh Day for his Service, and shall not the Son do the same, is there not the seventh Day which the Son hath sanctified; as God the Father rested from his Works, so have Christ the Son from his, *Heb. 4. 10.* Therefore Christ is to have the seventh Day of Rest as well as God the Father. Other Times the Lord allows Men for their ordinary Affairs, but this Day he reserve as his proper and peculiar Portion.

1. Christ is said to be Lord of the Sabbath, and if Christ be Lord of the Sabbath Day, then the seventh Day is the Lord's, *Mark 2. 28.* And not the first Day of the Week, as Mr. Ward would have us believe. And after Christ's Baptism by John, *Mark 1. 9.* Jesus came into Galilee preaching the Gospel of the Kingdom of God, *verse 14.* saying, *Repent ye and believe the Gospel,* *verse 15.* Then he calls Simon and Andrew, James and John, and they followed

The Author to the Reader.

ed him, *verse 16 to 20.* and they went into *Capernaum*, and straightway on the Sabbath Day he entered into the Synagogue, and taught the People, *verse 21.* The Sabbath was made for Man, for his Spiritual and Eternal good, *Mark 2. 27.* *Jesus came into his own Country, and his Disciples followed him; and when the Sabbath Day was come, he began to Preach in the Synagogue,* *Mark 6. 1, 2.* which also proves the Sabbath, made for the Spiritual use of Man, *Luke 4. 15, 16.* After his being tempted, Jesus returned in the Power of the Spirit into *Galilee*, and taught in their Synagogue; and he came to *Nazareth*, where he had been brought up, and as his Custom was, he went into the Synagogue on the Sabbath Day, and stood up to read, and preached the Gospel, *verse 17 to 31.* and then he came down to *Capernaum*, and taught them on the Sabbath Day. Besides divers other Places in the Scriptures, which do all prove the Sabbath was made for the Spiritual good of Man and Women, and so I think we have enough to prove that our Lord Jesus Christ kept the seventh Day for the Sabbath during his Life, and that perfectly, for he was a Lamb without spot or blemish, *1 Pet. 1. 19.* And that the seventh Day for the Sabbath was made holy for the Spiritual good of Man, Christ bids his Disciples

Disciples pray, that their flight be not on the Sabbath Day; which flight was about forty Years after Christ's Death; and if the seventh Day was to be kept forty Years after Christ's Death, to be sure it is to be kept for the Sabbath still: This appears, because Christ who received from his Father the whole Will of God, and Faithful as a Son in declaring all the Things commanded him, hath not commanded us, nor given the least Grounds, or Reason for us to believe we ought to keep the first Day for the Sabbath, for Christ said to his Disciples after his Resurrection, *Go teach all Nations, teaching them to observe all Things whatsoever I have commanded you*, Mat. 28. 19, 20. Therefore seeing they commanded not the Nations to keep the first Day for the Sabbath; Christ never taught them that Doctrine, nor enjoined them to do it. Christ saith, *Luke 16. 17. It is easier for Heaven and Earth to pass, than one Tittle of the Law to fail.* Which one would think are strong Words of Authority in this Cause, and Heaven and Earth are not yet passed away, and so not one Tittle of the Law does yet fail; and surely this might prove the seventh Day to be the Sabbath; and if ye will not believe the Scripture, neither will ye be persuaded

The Author to the Reader.

swaded tho' one rose from the Dead,
Luke 16. 31.

The Apostle do carefully admonish us by *Israel's* sad Example, who were charged with Sabbath breaking, and dispising God's Statues and Judgments in general, but the particular Sin for which they were destroyed in the Wilderness was Sabbath breaking, *Ezek. 20. 13.* and for which they were carried to *Babylon* seventy Years Captives, *Neb. 13. 17, 18.* Therefore, saith the Apostle, Let us take heed, least any of us fall after the same Example of Unbelief, or Disobedience, *Heb. 3. 12.* Chap. 4. 11. The Apostles did own the Sabbath Observation as a great Virtue, and admonish'd Christians to beware of the breach of it, as a most provoking Sin, is evident by the Apostles way of reasoning, the Sabbath breaker is equally condemned with the Blasphemer, or any other Sinners, *James 2. 7.* For he that said, Thou shalt not Blaspheme the Name of the Lord thy God, said also, The seventh Day is the Sabbath of the Lord thy God: Now if thou Blaspheme not his Name, yet if thou prophane his holy Sabbath, thou art become a transgressor of the Law; so speak ye, and so do, as they shall be judged by the Law, *verse 12.*

I. Paul

The Author to the Reader.

XV

1. *Paul* and his Company went into the Synagogue at *Antioch* on the Sabbath Day, *Acts* 13. 14, 15, 16. and after the reading of the Law and the Prophets, *St Paul* stood up and preached Christ to them, (from the 16 Verse to 41) and the Gentiles besought *Paul* that these Words might be preached to them the next Sabbath, not the next Morning upon the first Day of the Week, but the next Sabbath, *verse* 42. And it is certain *Paul* kept the seventh Day for the Sabbath, and preached to Jews and Gentiles, and not upon the first Day of the Week, but upon the seventh Day. And we have the like in *Acts* 13. 44. The next Sabbath Day, not the next Morning, almost the whole City came together to hear the Word of God, and divers Gentiles were converted unto God on the Sabbath Day, *verse* 49. the Word of God was published throughout all the Region; and *verse* 52, The Disciples were filled with Joy, and with the Holy Spirit. And is not this a desirable Fram? And do not all these prove that the Sabbath was made for the spiritual good of Man?

2. In *Iconium*, *Paul* and *Bernabas* went both of them together into the Synagogue of the Jews, and so speak, that a great Multitude both of Jews, and also

The Author to the Reader.

so of the Greeks believed, *Acts* 14. 1, 2, 3. and the Lord gave Testimony to the Word of his Grace, by Signs and Wonders done by them.

3. And at *Philippi*, *Paul* and *Timothy* on the Sabbath Day went out of the City by a River side, where Prayers are wont to be made, and they spoke to the Women which resorted thither, where *Lidia* was Converted, whose Heart the Lord opened, that she attended unto the Things which were spoken by *Paul*, and was Baptized and her Household, *Acts* 16. 1. 3. 13, 14, 15. Which Scriptures and many others, do shew and prove that the seventh Day for the Sabbath was not altered to the first Day, as *Mr. Ward* say, but did continue after Christ's Ascension, and was observed both by Jews and Gentiles.

4. And *St. Paul* at *Theffalonica*, where was a synagogue of the Jews, *Acts* 17. 1, 2. and as his Manner was, and as Christ's Manner was, *Luke* 4. 16. went to them, and three Sabbath Days reasoned with them out of the Scriptures, alledging, that Christ must needs have suffered, and risen again from the Dead, *verse* 3. and some of them believed, and joyned in Company with *Paul* and *Silas*; also of the *Grecians* that feared God

God a great Multitude, and of the chief Women not a few, *verse* 4. were converted to Christ upon the Sabbath Day. So the Law for the keeping holy the seventh Day for the Sabbath was not then passed away, which was fifty Years or more after Christ's Resurrection, as History gives us account.

5. And *Acts* 18. 1, 2, 3, 4, 5. 19. at *Corinth* Paul reasoned, that is in the Greek preached, in their Synagogues every Sabbath Day, and perswaded the Jews and the Greeks, that is, the Jews and Gentiles. And what greater, and stronger, and clearer Evidence and Proof for the seventh Day to be the Sabbath can Men desire, than these plain Scriptures are; and that it was at the first instituted, blessed and made holy, thro' the Old and New Testament used for the Conversion and the Eternal good of Men.

6. St. Paul saith positively, *Acts* 20. 20. 26, 27. that he had not shunned to declare to the Saints all the Counsel of God, and how he kept back nothing that was profitable for them, but had shewed them all Things. And now I Challenge Mr. *Ward*, or any Man in the World, to shew that *Paul* ever made known or shewed them this Thing, viz.

viii. *The Author to the Reader.*

that it is their Duty to keep the first Day of the Week for the Sabbath; therefore I infer this is none of the Counsel of God, nor Profitable to Believers, for God have not made one Promise to the Keepers of it. I argue thus, 1. *Paul* declared all the Counsel of God, but *Paul* did not declare the first Day of the Week to be the Sabbath, *Ergo*, this is none of the Counsel of God. 2. If he had declared the first Day to be the Sabbath, or made it known to the Saints to be the Counsel of God, some one Man or other can shew us the Place where it is written, but no one Man can shew us the Place where it is written in the Scriptures that *Paul* declared, or made known to the Saints that the first Day for the Sabbath was the Counsel of God, *Ergo*, it is none of the Counsel of God, for God never spoke one Word concerning it.

And upon the whole it is not a seventh Day, but the seventh Day Sabbath was observed by the Lord, and by *Adam*, *Gen.* 2. 3. and afterwards by the Patriacks, and by *Moses* and the *Israelites* in the Wilderness where they had *Manna*, and at Mount *Sinia*, and at Mount *Zion* in *Jerusalem*, and to the End of the Old Testament, and to whom he gave them

The Author to the Reader.

xix

them as a Sign and as an everlasting Covenant, and not a seventh Day, but *the* seventh Day, for the Sabbath was observed by Christ during his Life perfectly and constantly; which proves it not forgotten nor altered.

And not a seven, as Mr. *Ward* say, but *the* seventh Day for the Sabbath was observed by Christ's Disciples, inspired by the Holy Spirit after his Resurrection and Ascension; which also proves it not forgotten nor alter'd then as I have made it appear. So much in this respect there is in an Apostolical Precedent in my Judgment; for what was the Practice of one Church, as a true Church, was the Duty and Practice of every Church; therefore Believers ought not to observe the first Day for the Sabbath, because the Churches observed in religious Duties and Worship the seventh Day for the Sabbath, and not the first Day of the Week; and we are not required to keep two Days in every Week in God's solemn Worship, because the Law of God written in the Hearts of Believers, doth not teach them to observe the first Day for the Sabbath. *The Holy Spirit of Truth, saith Christ our Lord, shall receive of mine, and shew it unto you. Again he saith, The Spirit of*
b 2 *Truth*

The Author to the Reader.

Truth shall Guide you into all Truth, John 16. 13, 14. But the Spirit of Truth never guided any Man into the Observation of the first Day for the Sabbath, but the Spirit of Error have.

If the Words which God spake may be taken for evident Proof, then the holy Scriptures do evidently prove the seventh Day to be the Sabbath of the Lord ; but the Words which God speak may be taken for evident Proof, *Ergo*, the holy Scriptures do evidently prove the seventh Day of the Week to be the Sabbath of the Lord, as ye may find in *Exod. 20. 9, 10. Six Days shall thou Labour and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God. And we read God speak all these Words, verse 1. So here you have the plain Word of God himself, and if his own Word will not pass for Proof, I do not know where ye will have a better Evidence for any Matter that is believed in the World.*

It is our Duty to Believe and Honour God, who have given Being to us, we owe ourselves and all we have unto him, and therefore of right whatsoever he Commands us we should do ; there is no Truth but is Excellent, for all Truth
is

The Author to the Reader.

XX

is from God, from whom is nothing but Truth, and it is all Men's Duty to acquaint themselves therewith, and be Obedient; it is not only Duty but Priviledge, for whatsoever God have commanded is for our good, tho' few Men act as if they believed it were true.

I am sensible that I am upon a great Disadvantage in what I have here said concerning the Sabbath, because the far greater Number of zealous Professors are so posselt with Ill-will to this Doctrine, that they well hardly be willing to Read, much less Consider of what is offered of this kind for their good; the zealous Jews were not more Prejudiced against our Saviour, than many Professors are against this Doctrine of the Sabbath; but know it is Commendable and Honourable for Persons professing Godliness, to compare what they read and hear to the holy Scriptures as the Breans did, who hereupon rendered themselves more Noble then those of *Thissalonica*, *Acts* 17. 11. Truth is so worthy a Jewel, that Wise *Solomon* doth Counsel us to buy it, whatever it cost, *Prov.* 23. 23. And this Truth now in Controversy is of great Concernment, rightly to understand which Day we should keep for the Sabbath; there is

The Author to the Reader.

no Truth so small but is worthy to be know, no Duty so inconsiderable as render Obedience unnecessary, or indifferent, remember *Lot's Wife*, who for looking back was turned to a Pillar of Salt, *Gen. 19. 26.* *Nadab and Abihu* were smitten with Fire from Heaven, for offering strange Fire, *Leut. 10. 2.* *Achan* destroyed for saving of the Spoils against God's Command, *Joshua 7. 20, 21.* King *Saul* threatned with the loss of his Kingdom for being Disobedient to God's Command, for Rebellion is as the Sin of Witchcraft, and Stubbernness is as Iniquity and Idolatry, because thou hast rejected the Word of the Lord, he hath also rejected thee from being King, *1 Sam. 15. 23.* And the Men of *Bethshe-mesh* for looking into the Ark of the Lord, even he smote of the People above Fifty thousand, *1 Sam. 6. 19.* *Uzab* slain for touching the Ark of the Lord, *1 Chron. 13. 10.* And the young Man's Salvation rendered Improbable for not parting with his Possession when commanded by Christ, *Mat. 19. 21.* *Ananias* and his Wife for telling of a Lye, *Acts 5* were struck with Death, *verse 5.* And these by many are thought but small Sins; were it not for the Judgments attending these Sinners, it is but just that they who will not obey in little Things, should be deny'd a great Reward.

Objection,

Objection, We see no such Punishments in our Days upon Persons Prophaning the Sabbath.

Answer, Because Sentence against an evil Work is not executed speedily, therefore the Hearts of the Sons of Men is fully set in them to do Evil, *Eccles.* 8. 11. Tho' God does not Punish Persons for polluting his Sabbath, yet in that he leaves them upon this, unto other Sins, their Case is worse, yet of such too many are manifest, Men who on the Sabbath Day do not regard God's assisting Grace to help them in good, God on the Week Days with-holds his restraining Grace that might keep them from Evil, even Sin the worst of Evils.

1. It is a Punishment that God does not Punish them, *Hos.* 4. 14. *I will not Punish your Daughters when they commit Whoredom, nor your Wives when they commit Adultrey. Ephraim is joined to Idols, let him alone, verse 17.* A dreadful Judgment! therefore hear, fear and obey God's Commands. When he does not Punish Persons for polluting and neglecting his Sabbath, this is a sore Punishment, yea, it is a notable Punishment, says a learned Writer, and a dreadful Revenge, when God seems to
indulge,

xxiv. *The Author to the Reader.*

indulge, and as it were, over see Sinful Men. As God shews Love in Correcting, so he shews Wrath when he does not Correct; it was Mercy to me may some Man say, that I was chastised. *It was good for me, says David, that I was afflicted.* So every wicked one shall one Day say, It was ill for me I was not afflicted: It was a Judgment to me that God did not Correct me; the lest Smart on Earth, the more Pain in Hell. It is a terrible Punishment upon some Sabbath breakers, to break the Sabbath and yet to pass unpunished.

2. God sends sad Judgements for this which Men do not see, as a Judge he Smites them with blindness of Mind, and hardness of Heart, for this God threatens to make the Earth as Brass, and the Heaven as Iron, *Levit. 26. 19.* Iron Hearts are worse then Iron Heavens; yea, God for Sins against his Sabbath gives Men up to follow their own Fancies, and eagerly to pursue their own Seductions, *Ezek 20. 24 25.* *Because they despised my Statutes, and polluted my Sabbath, I gave them Statutes that were not good, and Judgments whereby they should not live; and I polluted them in their own Gifts.* Under such Punishments People perish and perceive it not.

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3. Tho' God does not appear presently to punish such Men, yet he will ere-long, God is fitting himself to be-lure to Inflict Punishments upon such as defile his holy Day; for as he is the Lord of the Sabbath, so he is Lord of Hosts. It appears he that is the Lord of this Day hath many Hosts at his Command, where with he is ready to give Battle to all the breakers of his blessed Sabbath. *Josephus* speaking of the Battle in *Judges* 5. wherein God fought against *Sisera*, with an Host of Men, an Host of Stars, an Host of Storms, an Host of Rain, Hail and Winds; for, says he, there fell such a sudden and terrible Tempest, beating full on the Faces of the *Cananites*, as took away their Sight, and benumbed their Hands, that they could not hold their Shields nor fling their Darts; but beat so on the backs of the *Israelites* as emboldened them the more. *Josephus* Lib. 5. *Ant. Judaicar* Chap. 6. God indeed does not immediately make War with Men that misuse his Sabbath, but he hath his Forces ready to fight them, his Armies are mustered, and ready to March, all his Weapons of War are prepared, *Psalms* 7. 12, 13. God hath such Days drawing near, he will certainly proceed against Sabbath Sinners.

Objection,

The Author to the Reader.

Question, But why may not the first Day serve for the Sabbath, as well as the seventh, being it is the Law of the Land? Is there any more Virtue in the seventh than in the first?

Answer, 1. The first Day will not serve, because it is not the Day God hath appointed. *Naaman* the Leper did think the Waters of *Demascus* to be of the same Virtue with the Waters of *Israel*, or better, *May I not wash in them and be clean*, 2 Kings 5. 12. God had appointed him to wash in *Jordan*, not that there was more Virtue in that Water, but God did appoint him to wash in *Jordan*, and he did and was clean, washing was God's appointment; so God have appointed us to keep the seventh Day for the Sabbath, and not the first, the seventh Day is God's appointment.

2. The first Day may not serve, because thereby the end of the Commandment is lost, because God blessed and sanctified the seventh Day for his own Worship and Service, and not the first Day.

3. The first Day for the Sabbath may not serve, because we should keep the Commandments as they were commanded,

ed, the seventh Day God Commands us to keep holy, and in it we should not do any Work.

4. The first Day will not serve because God is a Jealous God, and stands upon small Things in Matters of his Commands: It is likely *Nadab* and *Abihu* thought if they put Fire in the Censer it might serve, tho' it were not Fire from the Altar, but God calls it strange Fire, and therefore he burns them with Fire, *Levit. 10. 2.* And *Moses* adds, *verse 3.* *This is that God have said, I will be sanctified in them that draw nigh unto me, and before all the People I will be glorified.* God bid *Moses* speak to the Rock, and *Moses* instead thereof smote the Rock, therefore must die, and not go into the Land of *Canaan*, *Num. 20. 8. 11, 12.* Now all these Things happened unto them for Examples, and they are written for our Admonition, that we should not break God's Commandments, *1 Cor. 10 11.*

5. The first Day for the Sabbath may not serve, because its high Presumption to change God's Commands: Is not God Wise enough to appoint his own Time of Worship, and how it shall be performed? *The Earth is defiled under*

xxviii. *The Author to the Reader.*

der the Habitants thereof, because they have transgressed the Law, changed the Ordinance, broken the everlasting Covenant, Isa. 24. 5.

If then in Church and State we would have Things go well, and do desire such settled as may Govern for God, let us see to the Sanctification of the Sabbath: God makes breaches in Men's Government, when they make breaches in God's Commandments; the way to keep good Government whole, is to keep God's Sabbath holy; yea, this will bring on obediential Respect to Governors that are good, People that prophane and pollute God's Sabbath will contemn and reject good Rules; that is a sad case in *Lam. 2. 6. The Lord have destroyed the Places of the publick Assemblies, he hath caused the Sabbath to be forgotten in Zion, and hath dispised in the Indignation of his Anger the King and the Priest.* That the Lord then as a testimony of his terrible Displeasure, did suffer such to be dispised: Where Sabbaths are not remembered, there Superiours are not regarded; none so soon give to *Cesar* the Things that are *Cesar's*, as they who first give to God the Things that are God's. Remarkable is God's Method in the Ten Commandments, Remember the Sabbath,

bath, and the next Honour thy Father, whether they be Natural, Civil, or Spiritual Fathers, the way to Honour the Father is first to remember the Sabbath. No marvel if such as make little of the fourth Commandment, make nothing of the fifth; indeed none will make more of the fifth Commandment, then they that make most of the fourth; we shall find it clear, that such as most embrace God's Commandments, they will best obey good Governors.

Reader, whoever thou art, that desirest to know the Truth as it is in Jesus Christ, this know, that it was pure Love to the Lord and thee, that drew forth these Lines from me; and I can assure thee that it have cost me much Labour of Love to bring it forth to Publick view; it hath been near strangling in the Birth once, and again, and had there not been some appearance of the Hand of the holy One of Israel in the managing of it, it had not seen the Light, but had been Abortive; that which hath abundantly satisfied me, that there is a Blessing in it.

And as to the Work itself, all may perceive that I have taken no small Pains according to my small Ability, in searching

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The Author to the Reader.

ing not only into God's Word, but also into the Works and Labours of many pious and learned Authors, and I have cited many Passages out of their Writings, thinking their Words might do more good with some Persons, then any thing I my self might say, whose Learning and Abilities far exceed mine.

Reader, let me intreat thee to lay to Heart these few Things, and Labour to Answer not my Will only, but the Will of God herein; first, discover so much of a Christ like Spirit, as not to be rash in Censuring, which is the great Evil of the Day, but try all Things by the Scriptures of Truth, and hold fast that which is good.

The second Things which I would desire of thee, is to beware of conceiting highly of thine own Attainments in the things of God, consider that Passage of Paul's, 1 Cor. 8. 2. *If any Man think he knoweth any thing, he knoweth nothing yet as he ought to know.*

And, thirdly, be very wary how thou dost dally or play with those Glimmerings of Light God have given thee, or may give thee, in this or any other of the Truth of God. It is to be feared

The Author to the Reader. XXXI

feared God may again take up the Complaint he made of the Priests of old touching many of his professing People in this our Day, *They have hid their Eyes from my Sabbath, and I am profaned amongst them,* Ezek. 22. 26. But God is still raising up one or other to plead his Cause herein, and it will be dreadful for such who having had Sabbath Light, and means communicated unto them in a full Cup, yea, running over, and yet have remained as in a dry and thirsty Land, where no such Waters have been.

Fourthly, Let me intreat this of thee, that thou wouldst cry mightily to the Father of Spirits, to enlighten the Eyes of your Understanding, that thou may'st see the wonderful Things of his Law, then the seventh Day for the Sabbath will not be so Strange as it is True.

And, Lastly, Beware of esteeming or disesteeming of this pure and profitable Truth, or any other whatsoever, according to the sufficiency or deficiency of its Advocates, least your Faith stand in the Wisdom of Men, and not in the Power of God; this hath been the way of the old Adversary in all Ages, to cast Odiums to blemish the

The Author to the Reader.

Persons pleading the Truth, that thereby he might hinder Truth in its Progress, this is well known the to Saints.

And tho' you may be reproached and persecuted, by the Dragon and his Followers, for your Subjection to the Lord in this Truth of his, as we have been, yet are we to follow the Lamb whether soever he goeth; for if when we have once set our Hands to the Lord's Plow should look back, we should be found unfit for the Kingdom of God; for if we suffer with Christ, we shall also Reign with him, but if we deny him, he will deny us. *It is good, saith Paul, to be zealously affected always in a good Thing, Gal. 4. 18.* And he also saith, *Rom. 7. 12. That the Law is holy, and the Commandments holy, just and good.* Therefore are we Zealous for it. Zeal is the Life of Religion; a Laodicean Spirit the Lord approves not of, he having said, Such as are luke warm Professors he will spue out of his Mouth. A dreadful Judgement, *Rev. 3. 16.*

Reader, I pray God open thine Eyes, that thou mayest behold the wonderful things of God's Law; and that thou mayest think on thy Ways, and turn thy Feet unto his Testimonies, for the
Idols

The Author to the Reader. xxxiii

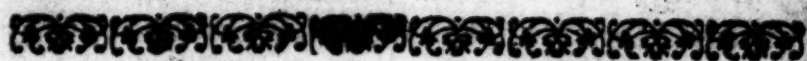
Idols shall be utterly abolished, and they shall be all confounded that are Worshippers of graven Images, and that turn the Truth of God into a Lye, *Rom. 1. 25.* And who Worship and Serve the Creature, forsaking the Creator, who is God blessed forever, *Amen.* And such are the Commandments and Doctrines of Men, with the Defenders and Adorners thereof, that are set up in Opposition to God's holy and righteous Law, the Lord will say to such one Day, who have required these things at your Hands, and as our Lord Jesus Christ said, *In vain do you Worship me, teaching for Doctrines the Commandments of Men.* It was part of the Sin of *Jerobam* who made *Israel* to Sin, when he had appostatized from the pure Worship of God, He ordains a Feast like to that which God ordains in *Judah*, and sets also a Part a Time for Worship, even to Sacrifice to the Calves which he had made; but the Spirit of God leaves it upon Record, as a brand Mark of Infamy upon him, and tells us, That it was the Device of his own wicked Heart. And it is sadly to be lamented, to see how many Professors do at this Day, like *Israel* of old, willingly walk after the Commandments of Men, and take all for Truth that is taught

xxxiv. *The Author to the Reader.*

taught them by their Leaders, without comparing it with the Law and Testimony, and searching the Scriptures like those noble Bereans, to see whether those Things were so or no. And that the Lord the God of Blessings, may bless what is here Written to his People for their good, is the Prayers of him, who do Subscribe himself your Servant for the Truth Sake, and for your Souls Sake,

GEORGE CARLOW.

Truth



Truth Defended:

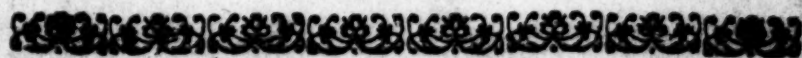
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OBSERVATIONS

O N

Mr. *W A R D*'s

Expositary Discourses.



OBSEEVATIONS

ON

MR. W. A. R. D'S

Expository Discourses

An Advertisement to the Reader.

IN order to our doing good in our Life, and after our Death, may be by Printing good Books, consonant to the Holy Scripture, and leaving them behind us in the World for the benefit of our Posterity after us; and the Profit of those that shall succeed us; we leave them as it were in our stead, to Speak and Instruct when we are dead, as a living testimony to give Council and Information to all that will peruse and consider the matter contained in them, wherein they shall find the same Truth asserted which we have practiced, and the same Faith confirmed and vindicated which we have professed, Errors opposed and discovered, and the true Constitution of a Gospel Church declar'd and publish'd, according to the true Pattern, both for Doctrine and Discipline, and the first Principles restored to their Primitive Institution, and much good Council and Direction, in order to the honouring and adorning the true Profession by a holy Life and good Conversation.

Objection. There are but few that can indite and write Books, to live and speak when they are dead.

Answer. Altho' they cannot write Books, yet they can Purchase and disperse them, and what they gain by reading them to their Understanding, they may take occasion to impart the same to others for their Instruction, altho' they are not the chief Instruments, yet they are good
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Seconds,

Seconds, and necessary Assistants to encourage the Author in his Gospel Labours, prosecuting the same Cause, promoting the same good things, like joint Partners and fellow Helpers in their respective Places in the publick and general Cause of the Gospel of the blessed Jesus, in order to the enlightning and converting of poor Souls. To take it in an evil Sense, we use to say, *A Receiver is as bad as a Thief*; but take it in a good Sense by the same Rule, A Receiver is the same with the Author in Nature tho' not in Measure; and altho' they are not Writers and Printers, yet they be good Instructors and Dispersers of the same Principles, aiming at the same end, designing the Interest, even the Interest of our Lord Jesus Christ. This is another way and means, altho' the Author should be dead, yet his Sermons and Writings may live, speak and do good. To conclude this particular, we have cause to be thankful to Almighty God, for his singular Providence in gifting and qualifying of his Servants with Abilities, and providing such seasonable Opportunities, and also giving them Hearts to do good in their Lives, and also to endeavour still to do good after they are laid down to sleep in their Graves; such zealous Professors will be approved for faithful Stewards, and commended for loyal Subjects, for their diligent using and well improving their Master's Goods, and as trusty Servants shall be well recompenced, and fully and eternally rewarded.

THE

T H E
C O N T E N T S
Of the B O O K.

TH E Author to the Reader containing 34 Pages, in which are many things worthy of Observation.

First, In the Book it self you have the Author, addressing himself to Mr. *Ward*, p. 1, 2, 3.

Secondly, The distinction of a Sabbath confused, and the Antiquity of the Seventh Day Sabbath maintained, from page 3 to the 26.

Thirdly, It is the Gentiles Duty to keep the Seventh Day Sabbath as well as the Jews, proved from many Places of Scripture, from page 26 to the 44.

Fourthly, The Objections made against keeping the Seventh Day Sabbath answer'd, and what little Reason Men have for a first Day Sabbath, shewn from page 45 to the 73.

Fifthly, Some Quotations from History of the First Day Sabbath being a human Institution only, and the Arts used by Papists to bring in the First Day to be kept for the Sabbath, from page 73 to the 98.

Sixthly, The Time when the Sabbath Day begins and ends, shewed by the Scripture, from page 104 to 109.

Seventhly, The Texts of Scripture generally urged out of the New Testament, to prove the first

first Day to be the Sabbath, answered and proved Invalid. Christ and his Apostles Example proposed, and the seventh Day Sabbath found still to stand as a Rock against all Opposition, from page 109 to the end of the Book.

EMENDATIONS.

IN the Author to the Reader, page 4. line 25. for *Deut. 4. 13.* read *Deut. 9. 10.* p. 22. l. 2. for *know* read *known*. p. 23. l. 12. for *Manifest* read *Manifest*.

In the Book it self. page 1. l. 6. for *Exposition* read *Exposition*. p. 2. l. 29. for *may* read *many*. In the same page line 32. for *or* read *and*. p. 23. l. 4. for *mention* read *mentioning*. p. 69. l. 6. for *do* read *doing*. p. 207. l. 9. for *ford* read *forth*.

5 FE 62 TRUTH

[11]

*Truth defended: Or, Observations on
 Mr. Ward's Expository Discourse from
 the 8th, 9th, 10th and 11th Ver-
 ses of the 20th Chapter of Exodus,
 concerning the Sabbath.*



MR. WARD, I heard you
 Expound the 8th, 9th, 10th,
 and 11th Verses of the 20th
 Chapter of *Exodus*, and I
 have considered of your Ex-
 position, and after waiting upon the Lord,
 I found my Heart engaged to make
 some Observations for the sake of those
 that are Ignorant, and for those that
 are weak in Faith, and for your own
 sake, for it may be God will bring you
 to Repentance for the abuse of his holy
 sanctified Seven Day Sabbath; for you
 have made the Commandments of God
 of none effect, by your Tradition, like Mat. 15 6.
 to the Scribes and Pharises, for the Sense Mark 7.
11, 12.

Truth defended: Or,

to the *Jews* was the Seventh Day; to the *Gentiles*, you say, a Seventh Day, or the First Day or one Day in the Week, just what you please to make it, but this is not to Learn of Christ and his Apostles how to Expound the Scriptures; never was any of God's Ten Commandments so wrested and abused in Exposition as the fourth Commandment is, for the fourth Commandment is a Day definite fixed and certain which Day is the Seventh Day, which *Moses* and *Prophets* taught the Church of *Israel*, but the fourth Commandment doth no where call a some time, or a Day uncertain Indefinite, if it doth, shew me in what part of the Commandment? wherefore this is to make nothing of something, and to make God's Command that whereof there is not a Word in the Text. You reject God's Time expressed, and by a false Gloss of your Exposition you croud into the Text your own Devise of a some time, you put out what God commanded, and put in what God commanded not, herein you are like those wicked Priests in *Mal. 2. 8.* ye are gone out of the Way, ye have caused many to fall by the Law, saith the Lord; That is, by their false Exposition of it.

2. I Marvil why you and others had rather have a Time of Man's Appointment

ment than God's ; and if the Law of Nature teach us to let a-part some-time as you say for the Service of God, then the light of Nature as soon as it is revealed by the Scripture, tell us which is God's Time. And I think the light of Scripture should rather determine what is Moral and what not, than the blind light of Nature ; but Men that love not all God's Ordinances as well as some, set their Wits on work to devise any thing to overthrow the ancient Ordinance of God's Sabbath, but how dwelleth the Love of God in you, to fight against God and his Law in the fourth Commandment.

The Distinction of a Sabbath confuted.

When we alledge the fourth Commandment for the Sabbath, they say, the fourth Commandment may be translated *a Sabbath*, and *a Seventh Day* ; by *a Sabbath* is meant any one Day of the Seven indefinite, uncertain which Day, one as well as another ; by *the Sabbath* is meant the Seventh and Last Day of the Week only.

Confutation I. This new Translation of *a Sabbath* and *a Seventh Day*, is contrary to the Skill in the *Hebrew* Tongue of all our learned *English* Translators,

Truth defended : Or,

for in our Bibles they Translate it *the Sabbath*, and *the Seventh Day*, as you read Mr. *Ward* in *Exodus* 20. 8, 9, 10, 11.

Secondly, *Moses* and the Prophets kept the Seventh Day Sabbath for Thousands of Years by the fourth Commandment, as a Time certain, not uncertain, and therefore the fourth Commandment must be expounded of the Sabbath and the Seventh Day, not of a Sabbath and a Seventh Day, unless you think *Moses* and the Prophets understood not the *Hebrew* Tongue and the fourth Commanded, the Sense of Scripture changeth not with the Times. If the fourth Commandment was in *Moses* and the Prophets Times understood the Seventh Day Sabbath, it must have the same Sense and Exposition to the World's end ; but Mr. *Ward* and others in our Days have found out new Expositions, as some Time, and a Time, and any Time, save God's Time.

Thirdly, The Word *Seventh* is an ordinal Number, it puts Things in Order, it notes not any one thing of the Seventh uncertain, which but the last of the Seventh in order, as you may see in these ordinal Numbers ending with *th*, as the fourth or fifth Day of the Month or Months of the Year, the sixth or seventh

seventh Year of the King's Reign, so the seventh Day for Sabbath is not any one of the seventh, but the last Day in order of the seven. There is but one first Day of the Week in Scripture you call *Sunday*, wherefore count onward and you shall find the Day you call *Saturday* to be the Seventh Day; so there can be but one seventh Day in Scripture account, and being but one, it must be not a Seventh, but *the* Seventh.

Mr. *Ward* says the seventh Day was not commanded by the fourth Commandment, but one Day of seven in the Original, or a seventh part of Time. It is very strange with what Conscience some Men pretending to Learning can thus abuse the Simple, may not Jesuits take the like Liberty in other Cases? If the Translation be not as it ought to be, why do they not move for Amendment? Or why is it not Corrected in the Margin as many other Places of Scripture are? But, however, others that know the *Hebrew* as well as Mr. *Ward* does affirm the contrary, and say the Words in the *Hebrew* are *Hashabbath* the Sabbath, and *Hashebigni* the Seventh. Now the Particle *Ha* prefixed in both Words, is a Note of Demonstration, signifying the or this certain Thing, not a or any Thing uncertain, which or what, unless it be when the Particle *Ha*

hath no Senle, so saith Mr. Ainsworth on *Genisis* 1, and so saith Mr. Robertson in his *Hebrew Grammer*, Page 109.

2dly, Not only the seventh Day Emphatically is expressed to be the Sabbath both in the *Hebrew* and *English*, but that Day is pointed out by the Reason urged in the Commandment, viz. That in six Days God made Heaven and Earth, and rested the Seventh Day: Not a Seventh Day; it was the Seventh on which God rested, and therefore it's the seventh Day that he here Commands in *Exodus* 20. For its the same Day of the Week that he commanded on which God rested, and the Argument of the Text were very incogent to carry it otherwise, viz. That because God rested the seventh Day, therefore you must rest a seventh Day.

3dly, The Day here commanded as the Sabbath Day was before this known to *Isreal*, as *Exodus* 16. witnesseth; and that Day was known to be the seventh Day and so called; it was that same Day that *Isreal* kept before that was here commanded, and that was the seventh Day, therefore the seventh Day was here commanded, and where shall we find a better Account of it then in *Genesis* 2. which was the seventh Day.

If it were a seventh of Man's naming as they pleased, then any Day would answer the end of the Commandment, and so it commanded no certain seventh Day; and then the Man that gathered Sticks on the seventh Day, had he known of this Evasion, might have escaped Death by allowing another Day, calling it a seventh.

Mr. Ward say it was not the seventh Day in order of the Creation that was commanded unto *Israel*, but the seventh Day after six Days raining of *Manna*, *Exodus* 16.

Answer, The Text pressed to serve this Fancy! in the first Place it does not so much as suggest that the *Manna* rained just six Days, before that seventh or Sabbath Day afterwards spoken of, and therefore I deny that any Text of Scripture will prove, or shew the seventh Day from the beginning of *Manna* to Rain was made or appointed for the Sabbath: But suppose it were so, yet how doth it appear that it was not the seventh Day in order from the Creation? If that can be made out, what does this make against the seventh Day Sabbath? unless it can be proved that it was made the Sabbath to *Israel*, not because God rested on it, but because the *Manna* rained six Days before, A

Task

Task, I believe, too difficult ever to be performed by Mr. Ward.

2dly, Suppose the *Manna* to begin to Rain on the first of the Week in order of Creation, and ceasing the seventh, and so the seventh in order of Creation, the Sabbath there appointed, was that on which God rested, and which he blessed or made a sanctified Day, which is all one with the Sabbath Day, and on the same Ground that he did so blest that seventh Day he commanded to *Israel*, viz. because that in it he rested from all his Works, but not one Word of the raining of *Manna* as the ground thereof; which if the raining of *Manna* had been the foundation of, and that it had not been the seventh in order of the Creation, with what right or property can that Reason of God's Working and Resting inserted in the Commandment be alledged for another Day, and on another occasion, viz. the Raining of *Manna*, and the conceived proper Occasion wholly omitted. But I conclude it much more becoming Men professing Godliness to call that Day the seventh that God called so; and that the Sabbath that he sanctified and commanded, then to forsake the Word of Truth to adhere to unheard of Notions, and Things that neither Scripture nor right Reason will

Warrant,

Exod. 20.

Gen. 2.

Observations on Mr. Ward.

9

Warrant, to speak of one Sabbath at the Creation of the World, another in *Exodus* 16. and another at the Resurrection of Christ; by which Notion Mr. Ward makes to have been three Sabbaths, if I mistake not, one seventh Day Sabbath at the Creation, and another seventh Day Sabbath in *Exodus* 16, would make two seventh Days Sabbath in one Week of seven Days, which seem to me inconsistent, and would make the first Day more uncertain.

3dly, The Seventh Day in *Gen.* 2. 3. Is that first seventh Day in which God rested and not another seventh Day, which should be Two thousand four hundred fifty Years after, when the Law should be given at Mount *Sinai*; for, first, the Conjunction will not admit of such a distinction or division of the Day in the third Verse, from the seventh Day in the second Verse, to make them to be put asunder as far as the Creation was from the Promulgation of the Law on Mount *Sinai* Two thousand four hundred fifty Years.

4thly, The Reason that is annexed in *Gen.* 2. 3. tieth us to that first seventh Day on which God rested, and not to another seventh Day to come after, for if the seventh Day be understood of any other

other seventh Day then that on which he rested immediately after six Days Work, the Reason cannot be good to this first seventh Day God had reference in *Exod. 20. 11.* and to no other seventh Day therefore must the Words be understood of the first seventh Day; the Lord in the Promulgation of the Law doth fetch from *Genesis* the Original of the Sabbath, laying the Ground of his Precipt to keep it Holy upon the Institution repeted in *Exod. 20. 11.* Its worth our Observation that their keeping of the Sabbath is not urged from the Commandment lately given in the Decalogue, but from the first seventh Day's Rest and Refreshment after God's six Days Work, as you may read in *Exod. 31. 15, 16, 17* Verses of that Chapter.

1. *Moses* in *Exod. 16. 26.* maketh mention of six Days and the seventh Day Sabbath, and telleth them that God had given them the Sabbath, *verse 29.* speaking of it as a time before, for as six Days were before, so also was the seventh Day the Sabbath: For when some did break it, *verse 27.* the Lord said, *How long will ye refuse to keep my Commandments and my Laws,* *verse 28.* he would not have said, *How long* for the breach only of the first seventh Day Sab-

Observations on Mr. Ward.

11

Sabbath, if they had not done so long before in their *Egyptian* Slavery; therefore the seventh Day was Sabbath long before this time of gathering the *Manna*.

2dly, St. Paul speaking of a rest or keeping a Sabbath to the People of God, Heb. 4. 9. fetcheth from the Original God's own rest on the seventh Day, even from the Creation.

3dly. Our learned Translators of our *English* Bible are of this Judgment, or they who have prefixed the Contents to the second Chapter of *Genesis*, in which are these Words, the first Sabbath.

4thly. Dr. Rivet on the fourth Commandment doth reckon up to this purpose, the Consent of thirty famous Protestant Divines, *Luther, Zuinglius, Calvin, Peter Martyr, Bullinger, Zanchius, Ursinus* and others, to the Number of Thirty.

1. The keeping Holy of the Sabbath Day is called God's Law, before the Law at *Sinai*, for the Law in this Place is Exod. 16. the keeping of the seventh Day holy 4. as a Law, for what Law in all the Sixteenth Chapter was there else, by which God

God would try his People concerning the keeping thereof, but the keeping holy the Sabbath, as the main of the Chapper touching their *Manna*, in gathering it the sixth Day in God's preserving it from Worms and Stinking, in God's not raining it on the seventh Day, tended all to the keeping of the Sabbath to the Lord which is mentioned in verse 4.

Exod. 16.
28.

2. Some going out to gather *Manna* on that Day, the Lord rebuketh the People for refusing of a long time to keep his Commandments and Laws, saying, *How long will ye refuse to keep my Commandments and my Laws.* In which Words we may observe these Things, *first*, that the People had Commandments and Laws before this time, and so before the giving of the Law at *Sinai*. *Secondly*, That the Laws and Commandments were not Mens, as your first Day Sabbath is, Mr. *Ward*, but God's, for he acknowledge them for his own, saying, my Commandments and my Laws. *Thirdly*, In these Words is comprehended the rest of the holy Sabbath to the Lord, of which he make mention in the 23, 25, & 26 Verses, before the Reproof of the breach thereof in this 28th Verse, for some going out to gether *Manna* on this Day, he taxeth them for refusing to keep

Observations on Mr. Ward.

13

keep his Commandments and Laws, which he would not have done if the seventh Day, an holy Sabbath, had been none of them. *Fourthly*, That these his Commandments and Laws they had known, and had not kept them for a long time before, for the true Worship of God was corrupted by Idolatry in their *Egyptian* Slavery, so that the Memory of the Sabbath seems to have been lost among them, for God saith, *How long refuse ye to keep my Laws*; understanding among them the Commandment of the Sabbath, which being Recorded among the Commandments, it must needs be of a binding Power.

If Mr. *Ward* ask me where do we before this time find mention of any such Commandments and Laws? I Answer in *Genesis* 26. 5. which *Abraham* kept, and taught his to keep, *Gen.* 18. 19. And if you would know how they learned, the Text there tells you them, from God's Voice, which Voice *Abraham* obey'd; for God never suffered his People to live by the written Law in Mans Nature, without his positive Laws after the Fall; yea, he gave positive Laws to *Adam* before in the State of Innocency, even the Ten Commandments.

1. God himself publishing the Law of the Sabbath in *Exod.* 20. 2. doth there

Truth defended: Or,

as *Moses* doth here in *Gen.* 2. 2, 3. couple together the same Things, his finishing of his Work in six Day, who made Heaven and Earth, the Sea and all that in them is, with his Resting on the seventh Day, and then that he blessed the Sabbath Day and hallowed it, clearly thus verifying the Truth of *Moses's* Narration by his conjoyning of the things together, and then by speaking also of all these his Acts as then done in the Time perfectly past in the Words Made, Rested, Blessed and Sanctified; therefore Mr. *Ward* may see God himself if he will see, teaching him to understand *Moses* plainly, and that without any Anticipation or Destination of a new seven Day Sabbath.

2. But concerning the seventh Day, God's Exemplary rest is not only mentioned by *Moses*, but God's blessing and sanctifying of the Day not for himself, for so to think were absurd, saith Bishop *Lakes*, but for Man's good, *Mark* 2. 27. If so, then *Adam* must needs know thus much, else God's blessing and sanctifying the Day for *Adam* and his Posterity had been of none effect. Yea, on all Hands the Words are acknowledged to be Words of an Institution; now every Institution of God is made manifest without delay to them whom it concerneth,
no

no Instance can be given to the contrary, but I have proved the Institution to have been upon God's rest, after the six Days Work, and therefore was it forthwith known unto *Adam* to be an Institution of the Sabbath, for which cause he knew himself bound to observe it, as no doubt but he and the Patriarchs did.

3. Now the Words thus clearly opened, they must needs prove the Command for the Sabbath. *First*, Here is a Sabbath made which Christ said was for Man, *Mark* 2. 27. *Secondly*, Here is God's own Example for Man's Imitation, as is Evident in *Exodus* 20. by God's urging his own Example for resting on the seventh Day Sabbath. *Thirdly*, Here are his Words of Institution in that its said, God blessed it, and sanctified it, that is, he ordained it to be an holy Sabbath unto the Lord, to be dedicated to his own Service as *Moses* informeth us, before the Law was promulgated, *Exod.* 16. 23. *Fourthly*, and Lastly, He confirmeth it with a Reason in the end of the third Verse of *Genesis* 2. therefore it is the Lord's Command for the seventh Day to be his Sabbath, and to be kept holy of us as this Commandment alid teacheth and appointeth us to do, and not the first Day which the Lord never

did command us to keep for a Sabbath Weekly.

1. It is most clear God gave to the holy Men of God his Laws to live by, his Commandments and Statutes and they observed them ; so its laid of *Abraham* the Prime Father of the Faithful, who also was acquainted with God's Commandments, *Gen.* 26. 5. The godly were followers of good Things, walking in the Commandments of God, *Gen.* 5. 22. & 6. 9. They vexed at the sinful Courses of Men, *2 Pet.* 2. 8, 9. They preached against their Impieties, *Jude* 14. *1 Pet.* 3. 20. And God threatned Destruction to the wicked therefore, *Gen.* 6. 3. 7. And accordingly did destroy them, *Gen.* 7. 19. Now if God gave his Laws and reprov'd Sin, and punished Sin, would he amongst these his Laws, the particulars thereof are not mentioned, suffer his first Institution, his blessed and sanctified seventh Day Sabbath to be unthought of and to be neglected ; may we reasonably think that the godly having received other Laws and observed and kept them, as the Text saith they did, that they would carelessly omit to observe his Command of the Sabbath amongst those his Laws, Statutes and Commandments.

2. The

Observations on Mr. Ward.

17

2. The fourth Commandment and all Words thereto added, telleth us that the Sabbath Day was kept holy before the time that it was written in the Tables of Stone.

First, The prefixed Memento telleth us so much, that it was before observed, and God would still have it carefully kept, for the Memento hath respect unto the Time past, saith *Richard Bernard* in his Treatise of the Sabbath, Page 40.

Secondly, The manner of this delivery of this Commandment may perswade us to this, for the other Commandments are uttered imperatively, so as they inforce the Duty as in the fifth Commandment, Honour thy Father and thy Mother, the Duty charged is Honour, and in the other Commandments the Sin is forbidden, as, Thou shalt not take the Name of the Lord thy God in vain, Thou shalt do no Murther, Thou shalt not commit Adultry, and so of the rest. But now in the fourth Commandment the Lord falleth not upon the main of the Precept, as to say, Keep holy the Sabbath Day, but the imperative Speech is laid upon the Word *Remember*, laying, *Remember the Sabbath Day to keep it holy*, clean otherwise then in any other of the rest of the Commandments, and the

Truth defended, Or,

reason hereof is, for that he had before commanded it, and it had been before observed of the *Israelites* as in the next Reason is clearly proved, therefore he saith not, Keep holy the Sabbath as now instituted, but thus, Remember to keep holy the Sabbath, as if he had said, As it hath been before observed of you, and still to be keep holy of you.

3. All the principal Words annexed to the Commandment tell us of no new seventh Day Sabbath then imposed, as Mr. *Ward* would make us believe, but what was well enough known and made use of before, as *First*, six Days for Labour, they were allowed before, *Exod.* 16. 4, 5. *Secondly*, The seventh Day to be the Sabbath, this is also in plain Words, *Exod.* 16. 23. 26. *Thirdly*, Of the Lord their God which they knew from *Abraham's* Days, *Gen.* 17. 7. And by *Moses* in *Egypt*, *Exod.* 6. 7. *Fourthly*, That in it they should do no manner of Work, this they were fore-warned of, *Exod.* 16. 29. and some were reprov'd for Offending, *Verse* 28. *Fifthly*, That in six Days God made Heaven and Earth, and this was evident of old Time unto the Fathers, *Gen.* 24. 3. 7. and Lastly, That God rest'd the seventh Day, blessed and sanctified it for the Sabbath, God's own Words of the Institution, so that we may see it clear

Observations on Mr. Ward.

19

clear from the fourth Commandment, and the Words thereto annexed, that this Law was known and practiced before it was given in *Horeb*. Though Mr. *Ward* is pleased to say that it cannot be proved that it was the same seventh Day from the Creation, but I am sure that he cannot prove it was any other seventh Day Sabbath then what was from the Creation.

4. The holy Men of God before the Law knew the space of Time, they knew the space of Years, and reckoned by Years, *Gen.* 5. 7. 11. 14. 4. they knew the space of a Month, *Gen.* 29. 27. 38. 27. *Exod.* 2. 2. and could reckon the Months, knowing which was the first Month, which the second, the third and fourth, *Gen.* 8. 13, 14. *Exod.* 12. 1. 19. 1. They moreover observed Weeks, *Gen.* 29. 27. 28. and knew how many Days made a Week, else how could *Laband* say, *Fullfil her Week*, or *Jacob* understand what he meant by it, but it is said he fullfilled her Week, which was seven Days; which made the Week as they had learned from God, in Working six Days and Resting the seventh; all do reckon seven Days for a Week, and so is it taken in the Scripture where a Week or Weeks be mentioned, *Leuit.* 12. 5. *Dan.* 9. 27. 10. 3. *Luke* 18. 12. Now they

they knowing a Week, and taking to themselves six Days of the Week for Work from God's Example, and as God allowed them, as we see by his Words in giving the Law, *Exod. 20. 11.* May it be in reason thought otherwise, but they gave God the seventh Day according to his own Institution.

5. The much observing of the Number of seven and seventh may somewhat move us thereto, else why did God himself to observe it, saith *Richard Barnard* in his Treatise of the Sabbath, Page 36. *First*, In his resting upon the seventh Day at the beginning, *Gen. 2. 2, 3.* *Secondly*, In his distinction of Beasts and Fowls commanding *Noah* to observe the Number of seven, in taking unto him the Cleane, *Gen. 7. 2, 3.* *Thirdly*, In ordering so the Ark by the Hand of his Providence, as the Type of the Church, should rest in the seventh Month on the Mountains of *Ararat*, *Gen. 8. 4.* and that the Earth should be dried on the seventh Day of the second Month, falling out upon no other Number but upon the Number of seven. I say by the Guidance of God's Providence to teach the godly, that as he rested the seventh Day Sabbath, so the Ark, the Type of the Church, should rest on the seventh Day; and as he ending his Work of
Creation

Creation and blessed the seventh Day, so God ending his Work of his Judgment upon the sinful World upon the seventh Day, on which the Earth was dried, which seventh Day might very likely be the seventh Day Sabbath, what may be said to the contrary I know not, for the Sabbath, as now sometimes it doth, might fall upon the seventeenth Day of one Month, and on the twenty seventh Day of another Month. *Fourthly*, In ordering the Passover to be upon the seventh Day, *Exod.* 12. 3. 6. for the fourteenth Day was the seventh Day, for if we reckon from the first Day of the Month to the tenth, and the keeping up of the Lamb till the fourteenth Day, it must be the second seventh Day of the Month, which the *Jews* begin at Evening and continued to the Evening. *Fifthly*, In the Lord's appointing the Feast of unleavened Bread to consist of the Number of seven Days, and the seventh Day to be an holy Convocation, *Exod.* 12. 15, 16. and a Feast unto the Lord, *Exod.* 13. 6. *Sixthly*, In God's not raining of *Manna* on the seventh Day, because he would have none gathered on that Day. All these Things put together do shew, that God did much extol the seventh Day before his People, and those holy Patriarches to stir them up to observe the seventh Day Sabbath.

Sabbath. *Seventhly*, To add to all these the Lord's speaking to *Noah* of the Number of seven Days, to bring in the Flood and opening the Windows of Heaven, and breaking up the Fountains of the great deep on the seventeenth Day of the second Month, *Gen.* 7. 11. and in bringing the Flood upon the old World upon the seventh Day, *Gen.* 7. 10. as the learned Translators have it in the Margin, so *Tremelius* give us it from the *Hebrew*, that hereby among other the wickedness of the Times God might shew his Wrath against those evil Men, for Profanation of the Sabbath and the Contempt of that his holy Institution. Here I might annex the Patriarch *Noah* his Observation of the Number seven again and again, in sending out the Dove, *Gen.* 8. 10. 12. and likewise being come out of the Ark, in his Sacrificing an acceptable Offering to God on the seven and twentieth Day of the Month in which he came forth, *Gen.* 8. 14. 20. like enough to be the Observation of the first Sabbath in the new World, so let me conceive it till any can shew me plainly the contrary; howsoever it was we see the Number of seven was observed by him, as being mindful of the seven Day of God's resting, and sanctifying it for the Sabbath. For I would fain know, saith Mr. *Bernard*, why the Number

Observations on Mr. Ward.

23

ber seven should be so observed of God and holy Men so much, except it were to mind them of God's seventh Day, the first time of the mention of seventh, which God so blessed and sanctified.

6. To make all sure, *Moses* telleth us in plain Words, that the seventh Day Sabbath was kept, *Exod.* 16. and that the People rested on the seventh Day, which he saith was the Sabbath to the Lord, *verse* 25. the rest of the holy Sabbath unto the Lord, *verse* 23. Now this Text being so clear, that it cannot be denied, except one dare say *Moses* lyed. Mr. *Ward* have endeavoured to darken the Truth, and to becloud the Antiquity of the Sabbath in the former Institution and use thereof, by being pleased to vent his erroneous Conception, and say, but without any ground of Reason, it cannot be proved it was the seventh Day from the Creation.

When it can be shewed me, that in Scripture Account any Day of the Week, save the last Day of the Week, was called the seventh Day; then may I be brought to think the fourth Commandment may be understood of some other seventh Day, besides the last Day of the Week called *Saturday*, and not till then. Is it not undeniable that the Days of the World from the Creation hitherto have
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Truth defended : Or,

been counted by Sevens and Weeks ? Now tell me, Mr. *Ward*, how can any Day in seven be the seventh, but one, and that one the last of the seven as *Saturday* is ? Now since there cannot be two seventh Days in the Week, or in seven Days, its a frivolous Interpretation to read the fourth Commandment a seventh Day, intimating thereby there might be other seventh Days in seven Days or in a Week then one. So then if you will go to Divine Account in Scripture, or to Human Account kept by Tradition from the Creation hitherto, delivered from the Parants to their Children, both of those acknowledge but one seventh Day, for the first Day is so far from being a seven or the seventh Day, as that by the Verdict of all the Evangelists its called the first Day of the Week, and by all the Wits Mr. *Ward* have he cannot make it a seven Day nor the seventh Day.

The Use of this is to discover the Errour of our Times, which will apply the fourth Commandment to the first Day of the Week, which is appointed to the seventh Day of the Week by God the Law giver.

Use 2. Is for Refutation of those that say, it matters, not Sobe they give God a Day, it is Sobe they give God a Sabbath,

Observations on Mr. Ward.

25

bath, it matters not whether this or that Day.

Answer, Why then did God Command the very Day wherein he would be served, by these Marks, *First*, He telleth you it is the Sabbath Day. *Second*, That its the seventh Day whereon himself rested, and for to keep another Day this were to make holy Things common, and common Things holy, and to cross God as *Jonas* did, *Jonas* 1. 2, 3. God chuseth out the seventh Day from all the other Days, because in it he had rested from all his Work, *Gen.* 2. 3. *Ex.* 20. 11. Besides, the Reason why God hallowed the seventh Day, was because in it he had rested, which Reason cannot be true of any Day of the seven, save the seventh Day, which the Heathens called *Saturday*.

I shall add one Reason more, Christ said the Sabbath was made for Man, *Mark* 2. 27. that is, the Sabbath when it was made, as at the Creation it was, then it was made for the Good and Benefit of Man, to rest and refresh our weary Bodies after six Days Labour; and good for our Souls to Worship God in it, and to Contemplate of divine Things, and shall we imagine that no Man had Good and Benefit by keeping it, until Two thousand four hundred

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Truth defended: Or,

fifty Years after in *Moses's* Time? God makes nothing in vain, and shall we think he made the Sabbath at the Creation in vain?

Thus I have maintained, 1. The Antiquity of the Sabbath, and that its as old as the World. 2. That all Men, not only *Jews* but also *Gentiles*, so soon as they come to know the true God, and that he at the Creation sanctified the seventh Day for Man, they are bound to keep holy the seventh Day for the Sabbath. Mr. *Ward's* grand Odium against the seventh Day Sabbath is, that it was the *Jews* Sabbath, like that scornful Reproach of *Pilate* cast upon Christ, *John* 18. 35. but in the Scripture it's call God's Sabbath, and no where called the *Jews* Sabbath that I know of, but this I know, that as it was instituted before there was any distinction either of *Jew* or *Gentile*, so it remains in full force to the People of God for ever, and so do all the other Nine Commandments that were given to the *Jews*; and why do you not call them the *Jews* Commandments, as well as the seventh Day the *Jews* Sabbath? the seven Day is God's Sabbath, and so called by God himself, *Exod.* 20. 10. and why then do you call it the *Jews* Sabbath Mr. *Ward*? If you slight the seventh Day Sabbath, you slight God's Sabbath, call it what you

you will. 2dly, You say the Sabbath was given to the *Jews*, and so was the new Covenant of Grace, *Jerem.* 31. 31. *Heb.* 8. 8. and yet you reject it not, and the Gospel was given to the *Jews* first as unto *Abraham*, *Gal.* 3. 8. and in Christ's Time it was preached to the *Jews* before the *Gentiles*, *Mat.* 10 5, 6, 7. *Acts* 13. 46. and will you not reject the Gospel because it was first given to the *Jews*? Why do you then reject the Sabbath because it was given to the *Jews*?

Mr. *Ward*, is the fourth Command for the Sabbath made odious because it was given to the *Jews*? You may even cast off all the Commandments upon the same account, for the whole Law was given to the *Jews*, the holy Scriptures was given to the *Jews*, they received the Law by Oracles to give unto us, *Acts* 7. 38. These lively Oracles are God's Moral Laws, which by a lively Voice he committed to them, and not only for themselves but to give unto us; and as they received them from God, so they gave them unto us, and therefore see you keep them as they gave them, and amongst the rest, the express seventh Day Sabbath, and beware of slighting it because given to the *Jews*. Let but this Scoff drive you to disdain what was given to the *Jews*, and so living and so dying you will hardly be saved, for the

Truth defended : Or,

Scriptures that are able through Faith in Christ to make one wise unto Salvation were given to the *Jews* ; our Lord Jesus himself was a *Jew*, and given to the *Jews*, and will come in his Glory to make them a glorious People.

I perceive it is a great stumbling Block to the *Jews* as to believe Christ to be the Messiah, because them they call Christians do violate the Sabbath, for say they, if Christ were not a Sabbath braker, why are Christians ? and if Christ were a Sabbath braker, then he was a Sinner ; and if a Sinner, what Benefit can we expect by the Death of an evil Doer ? And thus you may see what evil Consequence follow the non Observance of the Lord's holy seventh Day Sabbath.

If the Offence of one little one deserve so great Punishment, *Mat.* 18. 6. What will be the Doom of Sabbath Brakers after Warning ? whose weekly Disobedience so much dishonour Christ, and Stumbles all the Tribes of *Israel*. How vain are your Petitions for *Israel*'s Conversion, whose Practice so much obstructs the glorious Work. *Cast ye up, cast ye up, prepare the Way, take up the stumbling Block out of the way of my People*, *Isa.* 57. 14. For is it possible that ever that beloved People should receive the Messiah,

shah, while they see Christians disobedient to God's Royal Commands.

It is high time wholly to depart from Popish Pullutions, and fullfil part of that Prophecy, in taking hold on the Skirts of the Jews, as to observe all their Moral Laws with delight, *Zech. 8. 23.* Let not the unscriptural Odium of a Jewish Sabbath startle us any more than a Jewish Saviour, but let us put on *Raths* Resolution in meeting the Jews, saying, thy Scriptures shall be my Scriptures, thy Promises shall be my Portion, thy Salvation shall be my Expectation, thy seventh Day shall be my Sabbath, thy Messiah shall be my Saviour, and thy God my God, and thus shall we take up the stumbling Bolcks hindering their return, who can neither brook Papist abominations in the breach of God's second Commandment, nor Protestants weekly prophanation of the Sabbath, with deep disobedience to the fourth Commandment, which is most dreadful in such as continue Sabbath Breakers for earthly Advantage, after some light of God's Sabbath hath broken in upon their Souls, so that they have nothing to say against it, and yet through the World's Snares and love of Relations dare continue to act against it, wallowing Week after Week in Sabbath Pollution, till the just Judgment of God at last leave them

Truth defended, Or,

through Custom of Sin to a leared Conscience. *Psalm 147. 19, 20. He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel; he hath not dealt so with any Nation, and as for his Judgments they have not known them.* This Scripture Mr. Ward urged in Opposition of the seventh Day Sabbath, that it did not concern other Nations. 1. The weakness hereof may easily be discerned if Expressions of like in Scripture be compared and considered, God saith to *Israel in Amos 3. 2. You only have I known of all the Families of the Earth, therefore will I punish you for your Iniquities.* Doth it therefore follow that God did not know, nor yet would punish any other Nation or People but *Israel* for their Iniquities. 2. That this supposeth the most holy and wise God to give a Dispensation to the Heathen World, which were the greater part of his Offspring, to live in the Omission and Commission of those Things which were not lawful for his *Israel* to do; which not only Impeacheth the Perfection of his Nature, but directly opposeth the clear Scripture, which is to set forth the Super-abounding Goodness of God unto his People, for to suppose him to tie them to Obedience to his Laws which he exempted other Nations from, and so laid them under at least a greater liableness

liableness of Transgression, and so of Punishment from his divine Hand of Justice. But the clear intent of the Word is, that as God eminently with favour knew his People, so would he eminently punish them for their Iniquities. 3. May we not as safely conclude none but the Jews had any saving Benefit by the coming of Christ, because he said in *Mat. 15. 24. He was not sent but to the lost Sheep of the House of Israel.* But thus to Interpret these Scriptures would be a manifest abuse of them, so it is no less absurd to infer from the Text premised, that the Laws God gave to *Israel* did not concern the other Nations; are no other Nations or People bound to believe in our Lord Jesus Christ but the People of *Israel*? So in the Place under Consideration the Lord had not so eminently shewn and made known his Statutes to any other Nation; And that Christ in the first Place, or by way of Eminency, was sent to the lost Sheep of the House of *Israel*, for its evident the People of *Israel* to whom Christ was sent, were the only Church of God in the World, and consequently that it was the Duty of all Men to joyn themselves to this Church of God, and conform to the Laws thereof, as will appear on many Considerations. 1. Because the Church of God is
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Truth defended: Or,

said to be the Light of the World, *Mat.* 5. 14. which denotes that the rest of the World should be ruled and guided thereby. 2. The Church is declared to be the Pillar and Ground of Truth, *1 Tim.* 3. 15. and if so, ought not all Men to build upon that Foundation 3. And nothing is more plain from *Isa.* 56. 3. 6. then that God was earnestly desirous that the Heathens would joyn themselves to his Church of *Israel*, and keep their Laws, and particularly that of the seventh Day Sabbath; which doth strongly shew that it was his Sovereign Will and Pleasure that so they should; for nothing is more Rational then to conclude, that whatsoever our great Creator intimates in the least, that it's his Will and Pleasure any of his Creatures should do; this must needs be their most bounden Duty chearfully and diligently to do. For can any suppose that to please God is not all Mens Duty, by all which it's as apparent as the Light at Noon Day, that the seventh Day Sabbath and all the Law of *Israel* were the concern and Duty of all Mankind universally. 4. The Scripture declares that the same Law that obliged the Jews did likewise oblige the Gentiles, or which is the same, there was but one Law for the Home born and for the Stranger, *Exod.* 12. 19. 49. *Levit.*

17. 8. 9, 10. 12. 15. *Numb.* 9. 14. *Josh.* 8. 33, 34, 35. *Numb.* 15. 14, 15, 16. 29. *Levit.* 24. 22. Ye shall have one manner of Law as well for the Stranger as for one of your own Country, therefore the seventh Day Sabbath is the Duty of the Stranger as well as any other Command of God.

2. The Jews Law concerned the Gentles is manifest, in that there was to be but one Law for the Stranger as for the Home born, so particularly as *Israel* was to afflict their Souls on the tenth Day of the seventh Month, so was the Stranger commanded to do, *Levit.* 16, 29. as they were to perform their Offerings, so were the Stranger to do, *Numb.* 15. 16. 29. As Death was appointed for Punishment of Blasphemers in *Israel*, so it was for the Stranger, and inflicted on the Son of the *Egyptain*; and therefore one Law commanded for the Stranger and Home born, *Levit.* 24. 16. 22. Hence if one Law was for the Stranger and Home born in *Israel*, it was so for the Stranger else where.

5. It's plain that the Laws of the Jews concerned the rest of the World, because the rest of the World were equally concerned in the Benefit of Christ's Death, inasmuch as Christ came to Redeem such, yea, only such as were under the Law, and so under the Curse,
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Truth defended: Or,

Gal. 3. 13. And if the Law either Ceremonial or Moral, or both, was a School Master to lead to Christ, can we think God would deny the Gentiles the Benefit of such a Teacher, who denied them not the Benefit of his Son's Blood? Surely such who do so are not so good Logicians as the Apostle Paul, who thus argues, *He that spared not his own Son, but freely delivered him up for us all, how shall he not with him freely give us all Things, Rom. 8. 32.* Surely that God who is no Respector of Persons, but loved the Stranger as the Home-born, *Deut. 10. 12. 18.* would never deny them any necessary Advantage to compleat their Salvation.

6. If the Gentiles were unconcerned in the Jews Laws, by what Rule should they know their Duty to God? Is it therefore not the Duty of the Gentiles to keep the seventh Day for the Sabbath, because it was written to the Jews, Mr. Ward? Then the whole old Testament by the same rule may be rejected by the Gentiles as not belonging to them, and the four Evangelists of the New in like manner, the Epistle to the *Hebrews* and that of *James*, those to *Timothy*, who was a Circumcised Person, and several of the rest may be called in Question on the same ground; yea, even those that were directed to the *Romans, Corinthians,*
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Observations on Mr. Ward.

35

and it will be very difficult in the urging or application of Duty from thence, for in all those Churches it may be said there was Jesus, and then what Duties belonged to the Christian Jews? And then what to the Gentiles? might be a great Question; or was it because they were not given in written to the Gentiles as they were to the Jews, Mr. Ward? So neither were the Laws, in *Levit.* 18. 20. given thus to the Gentiles; does it therefore follow they might lawfully break those Laws and commit Incest, Sodomy, and the greatest Abomination in the World?

7. The Laws against Incestuous Marriages, and other Things mentioned in *Levit.* 18. were the Concernment of the Gentiles as well as the Jews, for that in *Verse* 24. the Gentiles are said to defile themselves in all these Things, and its Sin that defiles Men; therefore the Gentiles sined in Transgressing those Laws in the said Chapter, and consequently the said Laws were their Duty. And in the said Chapter its commanded not to approach unto a Woman during her Separation, *Verse* 19. which was seven Days by the Law, can any one think that such Separation were the Concernment of the Gentiles, and that the far greater Parts of the Law were not? This is then plain, that the Laws
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in *Levit.* 18. were the Concernment of the Gentiles, and by the same reason the Laws in Chapter 17. 16. were in like manner the Concernment of the Gentiles ; for that its certain the Gentiles did defile themselves in the matter of Offerings, which were their Duty to God as well as the Jews. This is yet the more confirmed if the twentieth Chapter be considered, wherein Charge is given against defiling God's Sanctuary, and Commands to keep all God's Statutes, as in *Verses* 3. 8. 22. *Ye shall therefore keep all my Statutes, and shall not walk in the manner of the Nations, for they committed all these Things, therefore I abhorred them saith the Lord,* verse 23. therefore the Gentiles Nations sined in not reverencing God's Sanctuary, and in not keeping all God's Statutes, therefore they were abhorred of him, and consequently all God's Statutes were the Gentiles Nations Duty, and not of the Jews Concernment only.

8. Because this Law as hath been noted was obligatory on *Adam* in his Innocent State, which was whilst he stood the whole World's Representative, and consequently all Men in him, or that should proceed from his Loins were under the same Obligation with him, for as the Law of the Sabbath being the Duty of all Men, both before and after the

the Fall, doth declare the Perpetuity, so it doth the University of it.

9. Sacrifice and Offering *Noah's* Duty, and so equal to Jews and Gentiles in concernment, and after the Church State of the Jews was erected, we find the good Gentiles generally Profelyting to the Jews, and in that Capacity Sacrificing and receiving sufficient Encouragement from God in so doing; but we never find the least Encouragement by God, or Acceptance from him to perform Sacrifice in any other Manner than in Union with the Jews: It follows then, unless we derogate unto uncertain Conjectures, nay repugnant Conclusions, to the declared Way of God in accepting the Gentiles Sacrifices, that it was their Duty to become one with Jews in order thereunto, and so of all the World, to be Circumcised and keep all the Laws of *Israel*, *Jerem. 9. 25.* compared with *Gal. 5. 3.* and their Duty to keep the seventh Day for the Sabbath, as its all Mens Duty now to Celebrate the Lord's Supper, but they should first by Faith and Baptism be admitted into the Visible Church of Christ. 2. For without doing so, there is no ground in Scripture in ordinary Case to suppose they could otherwise obtain favourable Access, therefore it appears that inasmuch as Sacri-

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Truth defended: Or,

fice was the Gentiles Duty, and that there is no record to Warrent the Performance of it, but in Union with the Jews, after their Church State was erected, that the whole of the Jews Laws was the Gentiles Duty.

10. The Ceremonial Law was a Representative of our Lord Jesus Christ and of his Undertakings, and what was to be accomplished by his coming, as in *Heb. 9. 10.* declares, and he was equally the Saviour both of the Jews and of the Gentiles, and his Undertaking concerned the one as well as the other. Since therefore those Laws were, as hath been said, such a Representation of him, the Gentiles were equally concerned in point of Duty therein, inasmuch as they were of an Instructive Nature to lead to Christ, the Gentiles had equal necessity of the Instruction, and therefore their Concernment.

11. *Solomon pray'd, 1 Kings 8. 43. That all the People of the Earth might know and fear God as did his People Israel.* Solomon was without Question guided by the Spirit of God in his Prayer, and *Israel* was to fear God in the way of his Statutes and all his Ordinances, and to Worship him, therefore in that *Solomon* thus prays. It was the Will of God all Nations should observe the Laws of *Israel*, and consequently that of the seven

ven Day Sabbath, for part of his Petition is concerning the Gentiles Strangers, that God would do according to all he called upon him for, and that for this Reason, That all People of the Earth might know God and fear him as did his People. *Israel*. Now by knowing and fearing God as *Israel* did, must intend to know the Will and Ways of God and to walk therein as *Israel* did, to know and fear God in Truth as *Israel* did. *Exod. 20. 20. Job 28. 28. The fear of the Lord is the beginning of Wisdom, a good Understanding have all they that do his Commandments, Plal. 111. 10. and to this agrees those many Passages of Scripture, which declares that it was the most acceptable Will of God that all Nations of the Earth should Serve and Worship him, according to the Law of his People Israel, 2 Chron. 16. 8. to 31. Psal. 100. 2, 3, 4.*

The Law of the seventh Day Sabbath is universal Obligatory on all Mankind, because comprehended and contained in that Law of God which is the Ten Commandments, as might be demonstrated by many Considerations, but this one shall suffice, because it is a branch of that Law of which the Apostle is treating, *Rom. 3. 19.* concerning which he testifieth that it stops every Mouth, and brings all the whole World guilty

Truth defended : Or,

before God, which it could never do had not the whole World been under its Obligation, so that if this Law stops every Offenders Mouth, and that particular of it that requires the Observation of the seventh Day Sabbath must needs do so.

And amongst thote called *Presbyterians* I judge no Testimony so considerable against Mr: *Ward* as that of the Assembly of Divines, in their Book titled, *A Confession of Faith*; and forasmuch as those called *Independents* have in their Book titled, *A Declaration of the Faith and Order owned and practised in the Congregational Churches*; have given forth the same Things almost Word for Word, I shall but transcribe it, in that I would hasten, and it may serve for a Discovery of the Judgments of both Parties, it runs thus:

“ That God gave to *Adam* a Law as
 “ a Covenant of Works, by which he
 “ bound him and all his Posterity, to
 “ personal, entire, exact, and perpetual
 “ Obedience, and endowed him with
 “ Power and Ability to keep this Law
 “ so written in the Heart, continued to
 “ be a perfect Rule of Righteousness,
 “ and such as was delivered by God in
 “ Mount *Sinia* in Ten Commandments;
 “ and that the Law commonly called
 “ Moral,

Observations on Mr. Ward.

41

“ Moral, doth for ever bind all as well
“ as justified Persons as others to the
“ Obedience thereof, and not only in
“ regard of the Matter contained in it,
“ but also in regard of the Authority
“ of God the Creator who gave it ; nei-
“ ther doth Christ in the Gospel any
“ way dissolve, but much strengthen the
“ Obligation ; that altho’ true Believers
“ be not under the Law as a Covenant
“ of Works to be thereby justified or
“ condemned, yet it is of great Use to
“ them, as well as to others, in that as
“ a rule of Life it informs them of the
“ Will of God, their Duty, it directs
“ and binds them to walk accordingly,
“ discovering also the sinful Pollution
“ of their Nature, Hearts, and Lives ;
“ so as examining themselves thereby
“ they may come to a further Convi-
“ ction of, and Humiliation for, and
“ hatred against Sin, together with a
“ clear Sight of the need they have of
“ Christ and the Perfection of his Obe-
“ dience. Its likewise of Use to Re-
“ generate, and to restrain their Cor-
“ ruptions in that forbidden Sin, and
“ the threatnings of it do serve to shew
“ whatever their Sins deserve, and what
“ Afflictions in this Life they may ex-
“ pect for them, altho’ freed from the
“ Curse thereof threatned in the Law.
“ The Promises of it in like manner

“ shews them God’s Approbation of O-
 “ bedience, and what Blessings they may
 “ expect upon the Performance thereof,
 “ altho’ not due unto them by the Law
 “ as a Covenant of Works, so as a
 “ Man’s doing one and detersing from
 “ the other, is no Evidence of his be-
 “ ing under the Law and not under
 “ Grace. That the forementioned Uses
 “ are not contraay to the Grace of the
 “ Gospel, but do sweetly comply with
 “ it, the Spirit of Christ subduing and
 “ enabling the Will of Man to do that
 “ freely and chearfully which the Will
 “ of God requireth to be done *Fur-*
 “ *ther they say,* As its the Law of Na-
 “ ture that in general a due Proportion
 “ of Time be set a-part for the Wor-
 “ ship of God, and so in his Word by
 “ a positive Moral and perpetual Com-
 “ mandment, binding all Men in all
 “ Ages, he hath particularly appoint-
 “ ed the Seventh Day for the Sabbath
 “ to be kept Holy to himself.” And
 there is quoted in the Assemblies Con-
 fession of Faith these Scriptures, *Exod.*
20. 8, 9, 10, 11. Remember the Sabbath
Day to keep it Holy, but the seventh Day is
the Sabbath of the Lord thy God, Isa. 56.
2, 3, 4, 5, 6, 7. Mat. 5. 17, 18 If these
 Scriptures prove any thing, they must
 needs prove the Continuance of the se-
 ven Day, seeing in all the Scripture
 there

Observations on Mr. Ward.

43

there is no mention made of the first Day of the Week being the Sabbath.

Now it is no less an apparant Injury offered to the holy Scripture to apply that to one Day which God himself hath applied to another, and an high Affront to keep and plead for the first Day to be a Sabbath by a Commandment, whereby God enjoyns the keeping of the seventh Day for his Sabbath, Christ saith the Scriptures cannot be broken, *John* 10. 35. But if these may be reckoned good and sound Consequence I know no Absurdity so great, no Heresy so damnable, no Superstitions so ridiculous, but may be cloaked with the Authority of the Scripture, but they being the meer Conceits and Inventions of Men, and yet its marvelous to see with what great Confidence some Men do assert the Scripture to be their Rule, while they do build up so considerable Part of their Doctrine without the least Scripture foundation.

Thus have I given an Account of the Conclusions of both the fore-named Parties, it being the Mind of their general Councils, and tho' they are for a first Day Sabbath, yet how little Reason they have for it may be easily seen from their Writtings by the Impartial Reader.

1. They

Truth defended: Or,

1. They say, that Law God gave *Adam*, bound him and all his Posterity to perpetual Obediance, and that this Law was the same with that given at Mount *Sinai*; to which I say, that one of these Commandments was to have the Sabbath Day remembered, that it might be kept Holy, and the seventh Day is the Sabbath that God commanded.

2. They say, that the Law doth bind justified Persons as well as others to the Obedience thereof, and that Christ in the Gospel hath not any way dissolved, but much strengthened this Obligation. And then I say, That if it be so, as its indeed undoubtedly the seventh Day is the Sabbath, not the first, for it being once the Sabbath, if that Day be now dissolved as to its being the Sabbath Day, then must it needs cross their Conclusion and also the Truth of God.

3. They say, This Commandment is perpetual, binding all Men in all Ages, and God in this Commandment requires the keeping Holy the seventh Day; and that as to the Time is the Matter of that Commandment, given forth by the one Law Giver, and to remains to them amongst others as Men in this Age, and the keeping of a first Day for the Sabbath commanded in that perpetual Commandment,

mandment, as its expressly contrary to the Command, so it will be found no better then *Jeroboam's* keeping a Feast in the eight Month, for the Feast of the Lord which should be kept on the seventh Month. O! remember the brand fixed on *Jeroboam*, namely, *that he sined and caused Israel to Sin*, 1 Kings 12. 33.

Mr. *Ward* say the seventh Day Sabbath was a righteous Sabbath, they were to be stoned to Death that broke it.

Answer, 1. The Law of stoning is an Additional Law added afterwards. 1. For this Law is not wrote on Tables of Stone, not found among the Ten Commandments, *Exod. 20.* and this is more plain *Numbers, 15. 34.* they put the Sabbath breaker in Ward, for it was not declared what should be done unto him; so you may see the Law of stoning was no Part of the Ten Commandments. 2. But what a strange Thing is this, Mr. *Ward*, that you should count it a dangerous Opinion to hold that the Sabbath is in force because of the Penalty? Suppose it be so, the same may be said of the rest of the Commandments, for Instance, the first Commandment is, *Thou shalt have no other Gods but me*; he that worshiped a strange God was to be put to Death. Now shall we not own this Commandment because the breakers

ers of it was so punished? Again, the fifth Commandment is, *Honour thy Father and thy Mother*; but he that Curseth his Father or his Mother shall be put to Death. Now shall we not Honour Father and Mother? and shall we break this Commandment because this Punishment belongs to the breakers of it? Again, *He that shedeth Mans Blood, by Man shall his Blood be shed*; now is there any danger in the owning of this Commandment Mr. Ward? *Thou shalt do no Murder*, because the Punishment is in force; and the Adultery was to be punished, *Deut. 22. 21*. Now will you say that these Commandments belongs not to us? So that this Objection is of no weight or use at all, except it be to Afright People away least they should look into the Truth.

This of stoning is an additional Law as said before, it was added afterwards because of Transgressions, Knowing this, saith the Apostle, *1 Tim. 1. 9*. that the Law is not made for a righteous Man, but for Lawless and Disobedient, for the Ungodly and for Sinners, and for the Unholy and Profaine, for Murderers of Fathers and Murderers of Mothers, for Men Slayers, for Whoremongers, and for them that defile themselves with Mankind, for Men Stealers, for Lyers,
for

Observations on Mr. Ward.

47

for Purjured Persons, *Deut.* 17. 2. 5. *Deut.* 21. 18. 21. *Deut.* 22. 21, 22.

Mr. Ward says, the seventh Day Sabbath was a burdensome Sabbath. What is the Matter Sir, that you Complain of the Lord's holy Sabbath? O! says he, it is to be kept from Even to Even, *Levit.* 23. 22. too long a Time he thinks for the Sabbath; Men do not Complain of whole Days for the World and their Pleasures, they rise early and go to Bed late, and eat the Bread of Carefulness, *Psal.* 127. 2. they do not say all the Week, when the Morning is, Would God it were the Evening, but rather in the Evening they wish, would 'it were Morning again to go after the World afresh. Yea, we find some even in sinful Ways and Pleasures so unwearied, that when one Day is past they will pitch upon the next Day with enlarged Resolutions, *Come ye, say they, I will fetch Wine, and we will fill ourselves with strong Drink, and to Morrow shall be as this Day, and much more abundant,* *Isa.* 56. 12.

Some think the Sabbath ceases when publick Exercise ends, no longer Holy Day.

Answer, If so, then with some Sabbaths are very short; but shall we think that Men can begin and end a Sabbath when they list? The Church of God in Ages past have determined of an entire Day due

due to the Lord of the Sabbath, and the Perseverance of that whole Day in the Lord's Service. *Austin* declares his Judgment touching the Time of the Sabbath from that Text, *Levit. 23, 32.* From Even to Even shall ye Celebrate your Sabbath. It is evident from that Place of the Apostle, *James 2. 10.* that whosoever carelessly casts by any Part of God's Precept transgresses the whole Law of God ; and whosoever willfully neglects any Part of God's Sabbath is guilty of breaking this holy Day : Men should not suit the Day to their Duties, but their Duties to the Day, while the Day endures their Duty remains.

Object. But so to keep the whole Day is tiring, a hard Service, who can do it ?

Ans. God because of our Infirmities does afford what may refresh the better to bear up our Bodies, he allowes us moderate Sleep in the Night, and temperate Food in the Day ; true, it was in *Tertullian's* Time a Dispute whether it be not a Duty on the Lord's Day to Fast, but *Christ's* Apology for his Disciples in plucking of the Ears of the Corn, and eating them on the Sabbath Day, may easily quit that Question, *Mark 2. 26.* And Blessed be the Lord for the allowance of his Love.

2. We

2. We may see what some of God's Servants have desired, Instance David that good Servant of God's, *One thing* Psal 27.4. *have I desired of the Lord, says he, and that will I seek after, that I may dwell in the House of the Lord all the Days of my Life.* As if he should wish it were always Sabbath Day with him, *O blessed* Psal. 84. *are they that dwell in thy House, for a Day* 4. 10. *in thy Courts is better then a thousand.* I had rather, said David, be a Door keeper in the House of my God, then to dwell in the Tents of Wickedness. Where Men of David's Mind, one Day in the Week for the Service of God would not be too long.

3. There have been them that have spent divers Nights and Days in the Service of God, see a considerable Instance *Luke 2. 37.* A Widow of about Four-score and four Years which departed not from the Temple, but served God with Fasting and Prayers Night and Day.

4. For such as are tyred out with the Time of the Sabbath, would they go to Heaven there is ever Sabbath, always serving of God. Bernard urges the Observation of the Sabbath, and holding out in holy Exercises thereon upon this Account, that by present rest Men may learn to live in rest Eternal,

and by persevering Service Men may be prompt to perpetuate the Lord's everlasting Prays. But how would Men endure Heaven and a never ending Sabbath there, who love not to keep a Sabbath here on Earth?

Objection, I cannot so tend Duties on the Sabbath Day, for I have other Works of necessity to do.

Answer, 1. There are Works of necessity which may be done upon the Lord's seven Day Sabbath, as Food to refresh our Bodies, to resist the Invasion of Enemies, to quench the rage of Fire, and to preserve the Life of Cattle, and the like.

2. Those that say on the Sabbath such Things they must necessarily do, ought carefully to see it be not a fained necessity, or a made necessity; to pretend a thing necessity when indeed no necessity for such a thing to be done, is to commit a double Sin, to do what is not good, and say what is not true. Men must beware they bring not a necessity upon themselves upon the Sabbath, to do such Things as they might prevent through a prudent Fore-sight, this is to make a Sin with a necessity. *Thou shalt call the Sabbath a delight, not doing thine own Ways,*

Observations on Mr. Ward.

51

Ways, nor finding thine own Necessities.
So some Paraphrasing expound the *Hebrew* Word, Men have many necessities which are of their own causing, and not of God's appointing.

3. There are things necessary in their Season, that yet are not necessary upon the Sabbath; its necessary for a Man to follow his lawful Calling, and to be diligent in his worldly Business, when we read, says *Barnard*, that *Adam* in the pleasant Place of *Paradise* was appointed to Work, shall we think that the Sons of *Adam* in this troublesome Wilderness World are placed to play? No, it's necessary for the Sons of Men to be Industrious in their lawful Affairs; *Moses* putting his Hand in his Bosom it was Leprous, but putting it out it was made whole; God hath given Men Hands for a threefold Work, says one, to lift them up in Prayer to God, and to stretch them out in Charity to the Poor, and to put them down by Labour in a lawful Calling, so that for a Man in his lawful Calling to Labour it is necessary, viz. in its Season; but herein to Labour upon the Lord's seventh Day Sabbath is dangerous, the Gain of this Day may be as the Gold of *Tholossa*, as the Cole brought to the Nest, setting the young and all on Fire, as Mr. Good-

Luke 10. *win faith.* Reproof is given to *Martha* by our Saviour, for her being about ordinary Affairs, assuring that one thing was needful; needful it was for *Martha* to be about her Household Business, yea, but not then when Christ was present, and an Opportunity served for Soul Advantage, which her Sister *Mary* minded: Thus though it is needful for Christians to look after their lawful occasions in the World, yet not upon the Lord's seventh Day Sabbath, the Season for Soul Advantage.

4. Yea, upon the Sabbath is not the Service of God much more needful as the Apostle said, *Whether it be more needful to obey God or Man, judge ye?* So say I, whether it be on the seventh Day Sabbath more needful to serve God or yourselves, judge ye? whether more needful to take Care for your temporal or your eternal Being, judge ye? Among necessities, that which is most necessary is to be first minded.

Objection, We see none so exact, our Neighbours are not so nice, but take their Liberties to Work on the Lord's seventh Day Sabbath, and why may not we?

Answer, 1. We should live by Precept and

and not by the Example of Men, its the Law of God and not the Lives of Men that must be our Rule, as he that will be for God must cross the most of Men, so he that would go to Heaven must leave the greatest part of the World behind him.

2. If Patterns are to be followed, be yet followers of God as dear Children. *Ehef. 5. 1.* In six Days God made Heaven and Earth, and rested the seventh Day, wherefore the Lord Blessed the seventh Day for the Sabbath and hallowed it; likewise let us look unto the Lord Jesus Christ, he *Luke 4.* went into the Synagogue on the Sabbath Day as his Custom was, learn we ought of Christ, tho' not as *Austin* observes, to Walk on the Water, yet to keep the seventh Day for the Sabbath.

3. If yea will take your Model herein after the manner of Men, its best to look back to preceeding Saints, God's Church and People considered as past, present may be compared to that Cloud *Exodus 20* which was partly bright, and partly dark, the bright part was before to give Light to the *Isrealites*, and the dark part behind to blind the *Egyptians*; the Saints and People of God aforetime were as the bright side of the Cloud, shining clear in Christianity, strict in all the ways of God, and most

exact in Sabbath Service; such as now profess themselves to be the Saints of God are as the following dark side of the Cloud, more dim and dull in Holy Duties, more loose upon the Lord's Day, having less of the Life and Lustre of Religion. O let us but think what was the care of Christians in former Ages, to improve Sabbaths and all the Service of God, such follow with Christ and the holy Apostles.

4. If herein you will take such as are present for your Pattern, blessed be the Lord some are left that hold up Religion to the Life, and with great Care look to the Lord's seventh Day Sabbath, and the Duties thereof. Indeed there are divers of whom we may Complain, as *Chrysostom* of some in his Time, Whereby, saith he, shall I know you to be a Christian, do you not delight in any Place more then in the Courts of the Lord's House, and take Pleasure in any Time more then in the Hours of the Lord's Day; yet some few are found faithful to the Lord and his Day, and such we should duly observe.

Chrysost.
in *Matth.*
Nom. 3.

5. When an Age is in Religion loose, it will be the more any Man's Credit and Comfort to be exact and strict to be a precise Sabbath keeper, in a Sabbath.

bath breaking Age; that is a Man's Honour, for a Man to remain sound is his Principles, and punctual in the practical Observation of the Sabbath, when opposite Evil are high and huge in Times and Places, that strange Birds builds their Nests, when multitudes in Towns and Parishes, as *Austin* resembles them, are like Toads and Frogs in Ponds and Puddles, croaking against the Lord's holy Sabbath, *August de Tempore Serm 232*. When many, as *Musculus* upon the fourth Commandment complains the like. Therefore as many of us, have others within our Gates, and under our Government, we ought as much as in us lyes upon the Lord's seventh Day Sabbath, to endeavour the drawing them to holy Duties, which may appear plain through a double Proof, the Precept of God about them, and the Propriety of God in them.

I. God gives his Precept for them; herein as we find in the fourth Commandment the seventh Day is the Sabbath, in it thou shalt do no manner of Work, thou nor thy Son, nor thy Daughter, thy Man Servant nor thy Maid Servant. If it be our Duty to keep them from Work for the ease of their Bodies, then to bring to holy Ordinances for the good of their Souls, and the bodily rest

rest we are to allow them lyes upon this account, they are to rest from the common Works of their Vocation, in order to the Exercise of Religion in Private and Publick upon the Lord's Day for the good of their Souls.

Gen. 31.
43.

2. God keeps his Property in them, he is the great Householder, and our Families are his, as *Laban* said to *Jacob*, *These Daughters are my Daughters, and these Children are my Children, and these Cattle are my Cattle, and all that thou seest is mine*: Thus may God say to all Generations, thy Sons are my Sons, and thy Servants are my Servants, and all that thou hast is mine. Now as by Virtue of our Interest in them, and Authority over them, they Work for us the six Days; so by Virtue of God's Interest in them, and Sovereignty above them, they are bound to serve God on the seventh Day; they have a Father in Heaven and a Master in Heaven, whose Commands on this Day they ought to obey, which we should further and not hinder, as the Lord said by *Moses* to *Pharaoh*, *Let my People go that they may serve me*. So he may say to us, Let my Children go, and my Servants go, that they may Worship me upon my holy Sabbath. *Pharaoh* against this was forward, but think what befell him, and let

let us fear we should be in this Case towards all under our Charge. As the Master of the Colt as soon as he heard the Lord had sent for him, he straightway unloosed him and let him go. But I leave these Things to be farther enlarged upon in the Minds of every Contemplative Christian, and beg their Pardon for the long Digression, hoping it may prove of use to some Soul or other, and if to my desire is accomplished. Luke 19.

Mr. Ward disposed to wipe out this Commandment out of the Decalogue, saith would make it Ceremonial, but his Arguments brought for this purpose are of no Validity; it was a Sign, saith he, between God and the Israelites, *Exod. 31. 13. Ezek. 20. 12.*

Answer, God in giving his Law saith no such thing, and still we should make a difference between the Law itself and what was added for Instruction, as then the State of the People required? 2. The Lord doth not say expressly in the Scripture you shall not hence after, as namely, after the Death of Christ keep the seventh Day for the Sabbath any more, because I have made it a Sign, no, but thus much is collected by Mr. Ward, because God made the Sabbath a Sign. Now I can but wonder how Mortal

Mortal Men dareth by bare force of his blind and feeble Reason, thus to contradict the Lord; God saith in his Ten Commandments, which he wrote above all Scripture by his own Finger, Remember the Sabbath Day to keep it holy, the seventh Day is my Sabbath, in it thou shalt not Work. Now the quite contrary to God's Word Men now a Days blush not to avouch, namely, that the Sabbath Day is abolished, and therefore not to be remembered any more, nor to refraine servile Work in it; yea, they Contradict their Saviour to who said of the Ten Commandments, Not one Jote or Tittle of it should not pass

Mat. 5. 18.

to the World's End. And now chuse you whether it be not safer to leave the weight of your Souls upon God's and Christ's expresse Words, or upon Man's force of Reason, by way of Collection and blind Consequences, judge ye?

And how is it that any dares in this Text in *Exod.* 31. 13. make a Collection from thence, yea to the Contraction of one of God's Commandments, as that to say the Sabbath Day is abolished, because a Sign, unless he doth therewith lay down his Text of Scripture to prove it withal, where its expressly said the seventh Day is abolished because its a Sign, the which I never yet saw done by any, nor do I think I ever shall see;

in

Observations on Mr. Ward.

59

in the mean time, whether it be better to obey God's exprefs Word, or Mens corrupt Reason and Collections against his Words, judge ye? Among Men, a Law enacted by the High Court of Parliament, it cannot be reversed or abolished by the Art of Pleadings of the Lawyers, but only by a Repeal of another Parliament; methink we should not have less Reverence of the Laws enacted by God, nor suffer any Alterations in them by the Art and Reasonings of Men, unless we had a plain Command from the Great High God.

Answer, 2. Be it so that the Sabbath is a Sign, yet I deny that therefore its abolished, for all Signs be not abolished, for the Rainbow is a Sign to Men that God would never destroy the World any more by Waters: This Bow is not abolished, for to this Day we may see it ^{Gen. 9. 12, 13.} in the Clouds, yet no Ceremony for every Sign is not a Ceremony, the Sun and Moon are for Signs, so is Christ and his Church a Sign, and the Ten Commandments are Signs, *Deut.* 6. 8. *Isa.* 8. 18. *Mat.* 24. 30. And if Sabbath keeping be a Sign of Peoples being sanctified by the Lord, then Sabbath breaking is a contrary Sign which Mr. Ward and his Congregation have got; the Sabbath is a Sign that God made the World in
six

six Days, and rested the seventh, and therefore we are to keep the Sabbath as a perpetual Covenant: The end why he made it a Sign to *Israel* doth alike appertain to us, to wit, that they might know him to be the Lord that sanctified them, *Exod.* 31. 13. *Ezek.* 20. 12. and are not we to learn and know as much in keeping our rest Day in holy Duties; yea, blessed are they that do learn this Lesson to know the Lord, that he doth sanctify them in the use of his Ordinances upon the seventh Day; and as the Sabbath was to be kept as a Sign of Sanctification, so it was to be kept because in six Days *Jehovah* made Heaven and Earth, and rested the seventh Day; and certainly this moral Reason is as binding as ever in these our Days. If then rest be a Sign and abolished, and that rest spoken of in the fourth Commandment, then is that Holiness there enjoined also abolished, for if Men may Work about servile Labours with their Families, and in Fields, and in the Markets, where is any Place left for holy Assemblies, and for Prayers with and in the Congregation, and the like; so then this Absurdity they fall into by this their Collection, that they make the very Duties of the Sabbath rest and holiness to be Ceremonial, which elsewhere they hold to be Moral, from all which is before

fore delivered, its very apparent that this fourth Commandment is no way Ceremonial but a perpetual Law to the World's End; and we have as much need of Time now to Worship God in as ever, and we might as well take God's Time as Man's Time, and so ends the Controversy, and bring ourselves under unexpresable precious Promises annexed to it, *Blessed is the Man that doth this, Isa. 56. 2. and the Son of Man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his Hand from doing Evil.*

3. It was a Memorial, saith Mr. Ward, of their Deliverence out of *Egypt* Bondage, Deut. 5. 15.

Answer. This Reason was *Moses's* Addition to move the People to pitty their Servants and Cattle. Must *Moses's* charitable use made of the Sabbath, and his Argument to perswade them to Mercy, from God's Mercy to them alter the Precept and disannul it? The Words in the beginning of the Verse may be conceived in a Parenthesie, and brought in only as a Memorial of that great Deliverence, as God remembered it in the Preface to all the Commandments, to move them to observe the whole, and the Word *therefore* is to be annexed to the end of the fourteenth Verse, as in-

deed it ought in Sense to be, which being so, the Words prove not the Sabbath to be instituted for a Memorial of their Deliverence from *Egypt*, as Mr. *Ward* would have it; tho' they had good Cause to remember it on this Day, and in keeping the fourth Commandment, imposing rest, as also in observing the first and all the others; for as I said its in the Preface to the whole Law, as never to be forgotten of them, but to be remember'd as a strong Motive to stir them up to obedience. God bids us remember the Sabbath Day to keep it holy, for the seventh Day is his Sabbath; and in this fourth Commandment Almighty God chargeth and commandeth us to remember the Sabbath Day, but disobedient Christians do willfully forget it: God saith the seventh Day is his Sabbath, but Mr. *Ward* saith the first Day is God's Sabbath, but whether we shall believe God or him judge ye; God commands the last Day of the Week, but Mr. *Ward* say he commands the first Day of the Week; Mr. *Ward* say Christ alter'd and changed the Sabbath from the seventh to the first Day, but this is a notorious Slander raised against Christ, for search the Scripture and you shall no where find that Christ spoke one Word against the Sabbath, or about altering or changing it, but I can prove that

that the Sabbath is not changed nor altered, but its a perpetual Command to the World's End.

1. If the Sabbath Day be altered and changed, then its not now in force, and then the fourth Commandment is abolished, and stands in our Bibles for a Cypher, for nothing is commanded in the fourth Commandment but to sanctify the seventh Day as to rest from Labour, and to worship God on the seventh Day, if the seventh Day be put down as tis, if it be changed and we may not keep it, nor worship God in it, then the fourth Commandment in our Days commands just nothing, and it is but a Cypher.

Mr. Ward say the Law of the fourth Commandment binds us to a Time of Worship, tho' not to that Time of the seventh Day. To which I Answer, there are but seven Days in all, and six of them are appointed working Days, and the seventh Day for the worship of God, and there is no Time commanded in the fourth Commandment but the seventh Day, take the seventh Day away, and where will you find your Time of Worship, nay, where will you find any such thing as the fourth Commandment if you take away the Observation of the seventh Day, which is in the fourth Commandment,

mandment, leave out the Observation of the seventh Day Sabbath out of the Commandment, and take your Pen, Mr. Ward, and write me out the fourth Commandment if you can; but to convince all Men of this foolish Notion, do but behold what a fourth Commandment these Men make, by leaving out the Sabbath commanded in the fourth Commandment, *Exodus 20. 8, 9, 10. Remember* *fix Days shalt thou Labour and do all thy Work* *thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thine Ox, nor thine Ass, nor the Stranger that is within thy Gates, for in six Days the Lord made Heaven and Earth, the Sea and all that in them is, and wherefore the Lord blessed*

Behold now what a monstrous Absurdity you make the fourth Commandment, and while you think to prove yourself Wise by your nice Distinctions in making God's fourth Commandment nothing at all, but a meer heap of Confusion, and making of it speak Contradictions to it self, for it commanded the Observation of the seventh Day from *Moses* to the Death of *Christ*, as yourself acknowledge, and yet now it contradicts its self if it be as you say, and commands not the Observation of the seventh

Observations on Mr. Ward.

65

seventh Day, but some other Day, as if the commands of God were yea and nay like your Arguments against the Sabbath; but however, you are for a time of Worship, tho' you are against the Sabbath, which is God's time of Worship, any Time but God's Time will serve your turn it seems.

1. This blessed Day is one of those precious Things God hath committed to Man's Trust to keep, now to be untrusty and treacherous herein is a most abominable Sin; *Constantine* was wont to say, *Such Men I am sure will never be faithful to me, that are unfaithful to their God.* No marvel Men betray so many Trusts in the World, when they deal so falsely with God in his holy Sabbath, to be ungrateful to God is bad, to be forgetful of God is worse, but to be perfidious with God worst of all.

2. Though God hath given Man the Sabbath for his use, yet he still continues therein his own Interest, and lets it go upon no other account then to have it religiously kept, therefore they that take it from God upon other terms, and turn it to other ends, shall be thrust among Thieves in the great Day of the Lord's Account; perhaps a Man may say with *Samuel*, *Whom have I defrauded,*

Truth defended, Or,

whose Ox or Ass have I taken. Some tho' they have not thieved from their Neighbour, yet they have stolen from God the Time of his holy Day; who is not afraid to be found such a Felon. As the blessed Body of Christ was crucified between two Thieves, so this blessed Day of God is now crucified between those called Christians and the Turks, the Christians keep the first Day, and the Turks the sixth Day, as *Herod* and *Pilate* both agreed for Christ's Death, so these both joyn against the Lord's seventh Day Sabbath, and good Lord help them who Labour to rescue it.

3. *Austin* well observes that Robbers are worse than Thieves, Thieves they take Goods secretly by fraud when the Owners are not aware, but Robbers they take openly by force, the Owners looking on; thus Men take away the Sabbath Day under God's All-seeing Eye, that which God holds they profanely pluck away, among Highway Robbers shall such be ranked, not repenting; *Will a Man*
3. 8. *rob God? yet ye have robbed me: but ye say wherein have we robbed thee,* even in the Day and Time of the Sabbath, yea and this greatens the Sin of such Men; they that thieve and rob they possibly may plead Necessity, having nothing of their own whereon to Live, but the Lord
- hath

Observations on Mr. Ward.

67

hath allowed Men six Days of their own for any needful and lawful Work, and yet to rob him of his Sabbath is a great Sin, Sacrilege, this is worse then all the rest. *Austin* does admirably aggravate this Sin, and he makes it so much the greater, because its a Sin which cannot be committed but against God alone; and what way can it be worse committed against God then by polluting the holy Time of his Sabbath, to abuse sanctified Time, is such Sacrilege as the Lord most abominates, *Thou that abhorrest Idols, dost thou commit Sacrilege.* Rom. 2. 22.

Why is it not worse Sacrilege to take this blessed Day from God's holy Worship, than to take the Silver Cup from the Communion Table? Or the great Bible from the Reading Desk? Be not deceived, here be heaps upon heaps, many Sins piled upon this Sin, yea more might be mentioned, as Disobedience, Rebellion, Unbelief, Pride, Self-conceit, a base and low esteem of the Ways of God, Worship of God, all which makes this Sin hateful,

1. This Sin against the Sabbath Day considered in the Duties thereof, does reach so far against God as it is found to be a Sin against all the Attributes of God,

2. The

Truth defended: Or,

2. The Attributes of God are herein all sined against; he that takes not care to keep the Sabbath of God, slights the Wisdom of God, disobeys the Will of God, dispises the Mercy of God, provokes the Justice of God, contemns the Power of God, abuses the Patience of God, defiles the Holiness of God, defaces the Beauty of God, yea, as it were undermines the whole Being of God.

But Mr. *Ward* pretend to a Divine Institution for his first Day Sabbath, but whereto find it he knows not, for there is no Command nor Example for it in the holy Scripture, in this he hath done more then all the Popes, and Cardinal Bishops ever did, for they never pretended to a Divine Institution for their first Day Sabbath, for they say it was changed by the Authority of their Church, but I never read in all the Scriptures that ever God gave Man the Power to change his Law.

I shall with the Supplies of the Spirit of Holiness, according to the Word in Truth discover the deceitful Colour of your wresting of some Scriptures, and then shew the Reader the convincing Reprehension of those Colours, which Colours how fair to ever to outward Appearance for a while, yet are a false disguise, a Paint that will melt away before the Fire of God's Word, the fallacies

cies are soon detected and confuted before a discerning, and judicious, unprejudiced impartial Reader. If I should Work upon the seventh Day contrary to the Precept in the Law, what Scriptures would bear me out in so do, when I appear before the righteous Judge, who have in so many Words forbid this? And if I do not observe the first Day as the weekly Sabbath Day, but do Work on that Day, having God's Command and Example for it, what Scriptures have you, Mr. *Ward*, by which you can Reprove me? For there is no institution, command, promise, or threatening to be found for the first Day to be the Day for the weekly Sabbath, in the Place of the seventh. So that there is no foundation for Belief and Practice to build our Faith upon; and therefore the cause of the first Day, as the weekly Sabbath, not having the Scripture for the proving of it, cannot stand in Judgment notwithstanding your misinterpreted Scripture is yet further alledged to defend it, if your urging of it could by any Art plead it; its much of the Artifice of this present Age, as in some other Cases, so concerning the Matter under debate, to darken and obscure some particular Places of Scripture, either by corrupt Translations, or by false Interpretations upon which to
ground

ground their wrong Inferences and conjugal Consequences, and then to persuade the People how deep these things do lie, and how much they should lean upon the Wisdom and Advice of their Churches Guides, who much study humane Histories for them, to lead them through the dark, into which these blind Guides have misled them.

Whereas the Scriptures about the weekly Sabbath are full of clear Light, and of satisfying Self evidence, to those who are made thoroughly willing to do the acceptable Will of God, what Conviction can there be brought in upon the Understanding concerning any change of the weekly Sabbath Day, from the seventh to the first Day of the Week, where its neither expressed nor imply'd any such thing as a Change, and where the Reader cannot find the first Day spoken of, or hinted to any such purpose Mr. *Ward* brings, *Psal.* 118. 24. for the Institution of his first Day Sabbath, saying, *This is the Day the Lord hath made, let us be glad and rejoyce it.* Whereas no particular Day of the Week is mentioned, so for him to say its meant the first Day of the Week, hath no more proof but his own assertion; *David* rejected of *Saul* and of the People at the time appointed obtained the Kingdom, for which he bideth them that fear the Lord

Observations on Mr. Ward.

71

Lord to be Thankful, and rejoyce under his Person; in all this was Christ lively set forth who should be of his Poople rejected. God by making *David* King shewed his Mercy towards his afflicted Church, *David* doth not only Thank God, but doth exhorteth all the People to do the same; we are hereby taught that the more Troubles oppress us, the more ought we to be instant in Prayer.

Tho' *Saul* and the chief Powers refused *David* to be King, yet God hath preferred him above them all, wherein God hath shewed chiefly his Mercy by appointing *David* King and delivering his Church, the People Pray and Rejoyce for the Prosperity of *David's* Kingdom, who was a figure of Christ. Secondly, By Day in this Psalm is not necessarily understood a short ordinary Day of twelve or twenty four Hours, but rather a long space of Time, as all the Time after *David* came to the Crown, and so it may be apply'd to Type out the whole Time of Christ upon the Earth, ruling as King in the Kingdom of his Church; thus *Abraham* rejoyced to see Christ's Day, *John* 8. 56. thus its called the Day of Salvation, *2 Cor.* 6. 2. If then by Day here be meant the Day of Grace, or the time of Christ's abode on the Earth, there is no footing for a Sabbath Day of

of twelve or twenty four Hours long, but the Day mentioned *Psalm* 118. 24. I rather take to be the Time of Preaching and Promulgating the Gospel of Christ, and the Resurrection of Christ, did plainly declare him to be the true Messiah, and Saviour of all that believe in him; but to grant upon this Place any thing of an Institution of a weekly new Sabbath, or of repealing the seventh Day, I take to be a meer Conjecture and hath no Foundation but in Mr. *Ward's* fancy, because *David* never kept the first but the seventh Day, but the Text saith we will rejoyce and be glad in it, *David* himself, as well as others, when he had overcome his Enemies, and was made King. But what doth this bind us to the Observation of the Day, if it should be meant of the first Day of the Week? May not one Day in a Year observed suffice to fulfill it, seeing there is not such a Word as we will rejoyce and be glad in it weekly. Indeed these Arguments seems to be poor Grounds for the Sabbath Changers, whereof there is not one Word in that Place, and therefore whoever you are that keep the first Day for a Sabbath, or Lord's Day as you call it, upon these Grounds, I am afraid you must do as many are forced at this Day, wherein light shine so clear to the discovering of their supposed
 Scripture

Scripture Grounds, seeing them to fail, are forced to run to Traditions of their Fathers, and so bring themselves under the sore Rebuke of Jesus Christ; why do you through your Traditions make void the Commands of God, whom he calls Hypocrites, drawing nigh to God with their Lips, when their Hearts are far from him, *Mat. 15. 8. 14. Mark 7. 7, 8.* Let such consider these Scriptures, *Nehemi. 13. 15, 16, 17, 18. Ezeck. 20. 18. 1 Pet. 1. 18.* their Fathers broke Sabbath, and it was a vain Conversation they got by their Tradition from their Fathers being wicked.

Others think the Day mentioned, *Psalms 118. 24.* to be the Incarnation Day, either of which conceits, if I could but find some where written in the Scriptures, I hope I should believe, but finding none of these written, to me they do but seem to prove the Shifts and Windings some are driven to use, to patch up such Conceits. If Mr. Ward were in *Turkey*, he could prove as good a Divine Institution for the sixth Day the *Turks* keep by this Psalm, as he can do for the first, for here is no particular Day named.

But tho' Mr. Ward cannot prove a Divine Institution for the first Day Sabbath in the holy Scripture, yet I can show him three or four Humane Insti-

H

tutions

Truth defended, Or,

tutions to do him a Kindness, which he may like as well; the first is, the Emperor *Constantine*, who was born in the Parish of *All Saints* in *Colchester* Castle, in *Essex*, as Historians tell us, did enact that the first Day of the Week should be kept for the Sabbath, and most of all Christendom do observe the same by the Law of the Land since his Reign, not before for Three hundred and thirty Years after Christ; thus Man took upon him to be more Spiritual than his Maker, and some Parts began to be infected with *Origers* Allegorical Divinity, taken Liberty to Prophane the seventh Day under pretence of keeping a Mystical Sabbath, by ceasing from Sin, while they lived in the manifest Sin of slighting the Sabbath, so that the Mystery of iniquity got Ground by this mystical Notion, making way for the rising of the Presumptuous Little Horn to change Times and Laws, till at last he prevailed with the Emperor by a Decree to establish the first Day of the Week for the great holy Day, and appointing a set Form of Laten Prayers to be used upon it. *Eusebus* in his fourth Book, chap. 17, 18. of the Life of *Constantine*, who speaks thus of *Constantine*, that he appointed the Lord's-Day, as they were pleased to call it, should be consecrated to Prayers. And a little further he saith, by his Example,

Dan. 7.

Example, meaning *Constantine*, they learned to observe the first Day. Let the Christian Reader observe this Passage, *they learned to observe it of him*, and if they learned it of him, then they kept it not before. And a little after in the same Chapter *Eusebius* saith, *Constantine* Command that through all the *Roman* Empire they should forbear to Labour, or do any Work upon the first Day. And Chap 23. of the said Book he writes thus: The Emperor sent an Edict to all Governors of his Provinces, that they should *forthwith* [*Note forthwith, a Sign it was not observed before*] observe the first, that they should Honour holy Days consecrated to the Memory of Martyrs, and solemnly observe the Feasts of the Church. Let it be noted here also how that with the first Day's Observation, came in the Observation of Feasts of the Church and their holy Days so called, consecrated to the Memory of Martyrs. And further he saith, that all was performed according to the Emperor's Command. This also is to be noted, that All was performed, and All first Day's Observation as well as the rest, and All according to the Emperor's Command; *Eusebius* doth not say it was performed according to the Command of God, but according to the Command of the Emperor; here is

the Command of Man and not of God ! Here is the bottom of the first Day Observation ! And yet we are to consider further in this Matter, that tho' he did endeavour to bring it in, it was not brought in after the Manner that now its kept, for he allowed Working, Huntings, Markets, and Fairs upon the Day if occasion required ; and so did the Kings of *England* who gave forth Decrees for its Observation. *Henry Bullinger* in his Treatise to King *Edward* the Sixth, in Pages 143, 144. speaks of *Constantine's* Decree thus : Let all Judges in the Courts of Law, and Citizens of Occupations, rest upon the Sunday, and keep it holy with Reverence and Devotion ; but they that Inhabit in the Country may freely, and at liberty attend on their Tillage ; and he proposes a Reason thus, For oftentimes it falleth out that they cannot upon another Day so commodiously Sow their Seed, or Plant their Vines, and by letting pass the Oppertunity of a little Time, they may hap to loose the Profit given them of God for their Provision. And in Page 140. he saith, We do not find in any part of the Apostles Writings any mention made that the *Sunday* was commanded us to be kept Holy. Thus far *Bullenger* ingeniously acknowledged a thing very worthy of Commendation.

2. And

Observations on Mr. Ward.

77

2. And so speak *John Wallebius* in his *Abridgement of Christian Divinity*, page 307. concerning *Constantine*, that he permitted Husbandmen to follow their Work.

3. *Fox* in his *Acts and Monuments*, Vol. I. Page 134. saith of *Constantine*, the *Sunday* he commanded to be kept; hence it plainly appears that they work'd and labour'd on the first Day down to *Constantine's* Time, which discovers that it was not kept by Christ, nor his Apostles, as Mr. *Ward* would make us believe. If it had been a command of God, no Man should have dared to have given Men liberty to Work, but in that they brought it in themselves, they might order it in the manner of its Observation; hence it appears they kept their Markets and Fairs on the first Day, till by his command they were hindered.

4. *Richard Baker* in his *Chronicles of the Kings of England*, Page 17. concerning King *Canutus*, that he forbid all publick Fairs, Markets, Hunting, and all secular Actions, unless some urgent Necessity require. And in his Index or Table he saith, this was the first keeping of *Sunday*, that is first in *England*, that is the first bringing up of it to some maturity; there were Commands

of the same nature before as of King *Inas* who reigned about the Year 712. which was the first I can meet with that gave Commandment in this Island touching its Observation, and this is recorded, *Fox's Acts of Monuments*, Page 1016. of the aforesaid Book. Also he makes mention of *Gythrum* the *Dane* King to the same purpose, and of *Edgar* who began his Reign about the Year 959. that amongst other Ecclesiastical Laws he ordained that the Sabbath should be kept from *Saturday* Noon till *Monday* Morning, and so it came to pass from his ordaining the Sabbath to be kept from *Saturday* Noon, that Children go to School but half a Day on *Saturday*. Item. He ordained and decreed concerning Liberties and Freedoms of the Church, for Tythes also, and first Fruits of Corn, and paying of *Peter's-Pence*. And King *Canutus* when he began to Reign in this Land in the Year of our Lord Christ 1016. the said *Canutus* commanded Celebration of the Sabbath from *Saturday* Noon till *Monday* Morning, as *Edgar* had done before, forbidding Markets, Labours, Hunting and Court keepings during the said space of Time till *Monday* Morning, *Fox's Acts of Monument*, Page 1017. So tho' there have been several Commands concerning the first Day's Observation before *Cauntus* Time,
yet

yet it came not to any ripeness till his Command came forth, which was not Seven hundred and twenty Years ago; and upon this Account I conceive Sir Richard Baker saith, it was the first of its keeping holy. And thus Speed in his Chronicle speak of King Canutus, Page 399. that he forbid Labour, except Necessity required.

5. Socrates in his Ecclesiastical History in his 5th Book, Chap 21. shews that the Sabbath, and it relates to the seventh Day, was kept several hundred Years after Christ; and yet tho' in his Time first Day Observation was with some, a little crept in, yet he reckons it but a Tradition, his Words are these: 'Touch-
'ing the Communion there are sundry
' Observations and Customs, for tho'
' in Manner almost all the Churches
' throughout the whole VWorld do Ce-
'lebrate and receive the holy Mysterie
' every Sabbath Day after other, yet the
' People inhabiting Alexandria and Rome
' do not use it, the Egyptians adjoyn-
'ing to Alexandria, together with the
' Inhabitants of Thebias of a Tradition
' doth Celebrate the Communion upon
' Sunday'. Whence, 1. We may observe
the Sabbath Observation to this Time,
which was Four hundred Years and more
after Christ, almost throughout the whole
VWorld;

VWorld; and that it was the seventh Day Sabbath will appear, if we consider that its distinctly set down from the first Day. And, 2. He himself reckons the first Day's Observation but a Tradition. And in his 6th Book, Chap. 8. he speaks thus: VVhen the Festival Meeting throughout every VWeek was come, I mean, saith he, the *Saturday* and the *Sunday*, upon which the Christians are wont to meet Solemnly in the Church. And upon this Passage we find by what was before noted, that they esteemed and called the seventh Day the Sabbath, and the first Day Practice a Tradition. So from all that hath been said, we may observe how first Day Observation was brought in with much ado, and how in those Decrees of Men there was allowed a Liberty to Labour on the first Day; so that it doth appear plainly from these Instances, that it was not intended to be kept when first brought in, as now it is observed, but long Custom begits a Consent.

And we may observe that this kind of Observation did not at first produce a fighting, or at least such a fighting of the Sabbath, as hath since through long Custom followed, for almost the whole VWorld kept to the Lord's Sabbath, and celebrated the holy Mistrics upon it, after these beginnings of first
Days

Days Observations, as I have already noted out of *Socrates*, for his last noted Chapter the 8th, of his 6th Book, brings it down to Four hundred and forty Years after Christ, and *Constantine* reigned about the Year Three hundred and forty; so that at first it was not a flighting of the Lord's holy seventh Day Sabbath, for the Sabbath was kept in the Church with the first Day for many hundred Years, and as we find by whom, and what manner first Day Observation came in; so we may see why it was brought in, which was from some high hatred against the *Jews*, on whom they were very apt to lay all the Charge of Crucifying Christ, and therefore doth Mr. *Sellers* and *Spittlehouse* in their Book intituled, *An Appeal to the Consciences of the Chief Magistrates of this Commonwealth touching the Sabbath*, printed in the Year 1664. in Page 7. noted from Doctor *Willer's* Comments upon *Exodus*, who speaking of the Change of the Sabbath, and urgeth *Orsinus* to prove it, that the Church did it, and that they did it that they might be discerned from the *Jewish* Synagogue, which we conceive to be a very weak Argument, to change a moral and perpetual Command of God, binding all Men in all Ages to the Performance of it, let the Spiritual Man Judge. Indeed I find this hatred beginning to be
very

very high even in *Constantine's* Time, as may be observed in *Eusebius's* History of the Life of *Constantine*, the 4th Book and 27th Chap. where it is said of him, that he made a Law that no Christian should serve a Jew, esteeming it a wicked thing that they who had slain the Prophets, and cruelly put to Death our Lord and Saviour Jesus Christ, that they should hold and keep in Subjection those that were Redeemed with the Blood of our Lord and Saviour; or if any one lived already in that servile Condition, that he should be released, and the Jew fined, as arising from this kind of hatred did this change of the Sabbath come; and as was the Tree, so is the Fruit, but how far this was from the Apostles Frame and Temper may be observed by comparing these things with *Rom. 9.* not that I go about to clear the Jews, but the Gentiles also as having a deep hand in the thing, are to be charged as well as them, *Mat. 23. 19. Acts 4. 27.*

Again, as to the Change of the Sabbath to the first Day of the Week, was chiefly done to raise a Wall of Partition betwixt the Gentiles and Jews, as hath been shewed, so we hope the pulling down of that Wall will be a preparative to the Accomplishing of those glorious Prophecies, which hold forth the Unity which shall be betwixt Jew and Gentiles,

Observations on Mr. Ward.

83

Gentile, as our Saviour hath foretold, *John* 10. 16. as also the Apostle *Paul*, *Rom.* 11. 25, 26. and Verse the 7th. which surely ought to be the earnest desire of all the People of God, and especially of such as are in a waiting Posture to see the fulfilling thereof; and most of all by such as profess themselves to be the Rulers and Pastors of such a People, as you Mr. *Ward* and the Clergy of this Nation account yourselves to be.

The Jews make it an Argument that Christ is not the Messiah, because Christians who profess themselves to be his Followers are Sabbath Breakers, and concluding from thence, that Christ himself was a Sabbath Breaker, and consequently if so, what Benefit can we expect by the Death of an Evil doer; and thus you may see what evil Consequences follow the not observing of the Lord's holy Sabbath.

Binius Councils tomii tertii pars Altera, Fol. 1448. A Council was celebrated in *Scotland* about the first bringing in of the Dominical Day, which some now call the Lord's Day, or *Sunday*, which he calls the Dominical, which Council he says was held *Anno Dom.* 1203. in the Time of Pope *Innocent* the Third. See *Roger Houeden*, whom *Binius* quotes, p. 1202. and *Mathew Paris* old Impression, Fol. 192, 193. and *Lucius's Ecclesiastical History*,

History, which he gathered out of the oldest and best Writers, printed at *Basil* 1624.

Lucius, Centry 13. Fol 264. *Lucius* says of the Dominical Day in a certain Council in *Scotland*, it was enacted that it should be kept, beginning it from the twelfth Hour on *Saturday* Noon till *Monday*. *Boethius*, Lib. 13. de *Scotis*, and Fol. 357. in *Scotland*, Anno Dom. 1203. *William* King of *Scotland* called a Council of the Principal of his Kingdom, there it was decreed that *Saturday* from the Twelfth Hour at Noon should be holy, and that they should do no prophane Work, and this they should observe till *Monday*. *Roger Houeden* says this Council was about the Observation of the first Day. There came also a Legate from the Pope with a Sword and a Purple Hat, Indulgences and Privileges to the young King, when it was Decreed, that the seventh Day from the twelfth Hour at Noon should be holy, that the People should do nothing Prophane, but apply themselves to Things sacred, and this they should do even until the second Day Morning Sun rising, *Boethius* Lib. 13. de *Scotis*, Fol. 788. So as I take it here are these Witnesses to the Truth of this Story, *Roger Houeden* and *Mathew Paris*, *Lucius* and *Boethius*, great Authorities as to the Truth of the matter

ter of Fact; says *Binius* the cause of Celebrating this Council in Scotland seems to be what *Roger Houeden* describes; so that the first Day Sabbath stands without all Scripture, yet upon as firm Ground as *Easter*, *Whitsuntide*, or *Christmas*. It is no great wonder then that Mr. *Ward* should so quarrel with the Scripture Sabbath, seeing he is for one that is without Scripture, tho' he fathers it there, for some Reasons it may be, himself best knows; but the Scriptures being altogether silent of a first Day Sabbath, he flies to History, and tells us *Eusebius* say that the first Day was called the Queen of Days; and what of all this, the same History makes it manifest that the seventh Day was reckoned the King of Days, or the chief of Days for holy Worship, and in a manner almost all the Congregations in the World did keep the seventh Day for the Sabbath as hath been shewed; and *Athenasius*, Bishop of *Alexandria* saith, they assembled on *Saturday*, not that they were infected with *Judaism*, but only to Worship Christ, the Lord of the Sabbath, See Dr. *Care*, p. 175. And seeing that neither the holy Scriptures nor the History which you mentioned for a first Day Sabbath, will afford you any relief in this distrels that you are in, Sir, for something like a Command for the

first Day of the Week for a Sabbath, I will produce another Humane Institution and Command, to help you at this dead lift to do you a kindness, and what Spirit hath been at Work to make a Sabbath for you? the Passage is Dr. Heylin's Book called *Sunday no Sabbath*, p. 221, 222. part 2. *Eustachius*, Abbot of *Flay*, returned into *England*, and therein preaching the Word from City to City, and from Place to Place, he prohibited using Markets one the first Day of the Week, for he said, That this Command under written about the Observation of the Dominical Day came from Heaven, so this Device, by the Abbot, of a new Command from Heaven was used by him to alter the Sabbath Day in *England*.

The Arts used by the Papists to bring the first Day to be kept for a Sabbath into Scotland and England, by a lying Miracle.

Of the Observation of the Dominical Day, an holy Command of the Dominical Day which came from Heaven, they say, unto *Jerusalem*, found on *St. Simeon's* Altar in *Golgotha*, where Christ was crucified for the sin of the World, and the Lord, they say, commanded this Epistle, which was taken upon the Altar

tar of St. Simeon, which for three Days and as many Nights Men looked on it, struck with such Terror on all that saw it, that falling to the Ground they besought God's Mercy, praying to God; and after this the Patriarch erected himself, and Akarias the Archbishop, and stretched out the Bishop's Mitre, and they ventured to take into their Hands this dreadful Letter, which was written thus: (now wipe your Eye, and look a while on the Contents, which I shall render with as much Brevity as the thing requires.) "I the Lord who command-
 "ed you that ye should observe the
 "Dominical holy Day, and you have
 "not kept it, and ye have not repent-
 "ed of your Sins; I have caused Re-
 "pentance to be preached unto you,
 "and ye have not believed. I sent Pa-
 "gans against you who shed your Blood,
 "yet ye repented not, and because ye
 "kept not the Day holy; for a few
 "Days ye had Famine, but I soon gave
 "you Plenty, and afterwards ye did
 "worse. I Will again, that none from
 "the ninth Hour of the Sabbath. [So
 the Abbot of Flay still called the seventh
 Day the Sabbath, and put part of the Sab-
 bath into the first Day, until the rising of
 the Sun on Monday, they were not to do any
 Work, unless what is good, which if any
 do, let him amend by Repentance.] And

Truth defended: Or,

“ if ye be not Obedient to this Com-
 “ mand, I say unto you, and I Swear
 “ unto you by my Seat and Throne, and
 “ Cherubins who keep my holy Seat,
 “ because I will not Command you any
 “ thing by another Epistle, but I will
 “ open the Heaven, and for Rain I will
 “ rain upon you Stones, and Loggs of
 “ Wood, and hot Water by Night,
 “ that none may be able to prevent;
 “ but that I may destroy all wicked Men,
 “ this I say unto you, ye shall die the
 “ Death because of the Dominical holy
 “ Day, and other Festivals of my Saints,
 “ * which ye have not kept; I will send
 “ unto you Beasts having the Heads of
 “ Lyons, the Hair of Women, the Tails
 “ of Camels, and they shall be to Hun-
 “ ger starved, that they shall devour
 “ your Flesh, and ye shall desire to flee
 “ to the Supulchres of the Dead, and
 “ hide you for fear of the Beasts, and
 “ I will take away the Light of the Sun
 “ from your Eyes; and I will send up-
 “ on you darkness, that without see-
 “ ing ye may kill one another, and I
 “ will take away my Face from you,
 “ and will not shew you Mercy, for I
 “ will burn your Bodies and Hearts, and
 “ of all those who keep not the Domi-
 “ cal

* So the Saints Days are hooked in also.

“ cal holy Day. Hear my Voice least
 “ ye perish in the Land, because of the
 “ Dominical holy Day ; turn from Evil
 “ and be Penitent for your Sins, which
 “ if ye do not ye shall perish as *Sodom*
 “ and *Gomorrhah* ; now know ye that
 “ you are saf. by the Prayers of my most
 “ holy Mother *Mary*, and of my holy
 “ Angels and Saints, who daily pray
 “ for you ; I gave you Corn and Wine
 “ abundantly, and then ye did not obey
 “ me, for Widows and Orphants daily
 “ cry unto you, to whom you do no
 “ Mercy ; Pagans have Mercy but ye
 “ have not ; the Trees which bear Fruit
 “ I will make to dry up for your Sins ;
 “ the Rivers and Fountains shall not
 “ yield Water ; I Swear to you by my
 “ Right Hand, unless ye keep the Do-
 “ minical Day, and the Festivals of my
 “ Saints, I will send Pagans to kill you.”

There is more of this wretched Stuff,
 to make the People believe they should
 keep the first Day for the Sabbath. Then
 the Lord *Eustachius*, Abbot of *Flay*, came
 to *York* in *England*, and being honoura-
 bly received by *Galfred*, Archbishop of
York, and the Clergy, and the People of
 that City, he preached of the transgres-
 sing the Dominical Day, and the other
 Festivals or holy Days, he gave the Peo-
 ple Repentance and Absolution, under
 this Condition, that they hereafter
 should bestow due Reverence to the Do-

minical Day, and other Festivals of the Saints, not doing in them any servile Labour, nor should Exercise or keep Markets of vendible on the Domicial Day, but should devoutly employ themselves in good Works and Prayers. It seems the People here in *England* had little Reverence for the *Sunday* before this, or for holy Days.

These Things the Lord *Eustachius*, Abbot of *Flay*, constituted to be observed from the Ninth Hour, *i. e.* our three of the Clock in the Afternoon of the seventh Day Sabbath, until the rising of the Sun on *Monday*, and the People upon his Preaching, vowed to God that they hereafter would neither Buy nor Sell any thing upon the Dominical Day, unless perhaps Food and Drink to such as passed by; they vowed also, that of all Things which they Sold of the Value of Five Shillings, they would give a fourth Part to Buy a Lamp or Candle for the Church, and for the Burial of the Poor; and for the Collecting of this, the aforesaid Abbot ordained to be made an hollow Piece of Wood in all Parish Churches, under the Custody of two or three faithful Men, where the People should cast in the forementioned Money. He ordained also an Alms-Dish, or Platter, should be daily had to the Table of the Rich, in which they should send part of their Meat to the use of those
who

Observations on Mr. Ward.

who were Indigent and Poor, who had not prepared for themselves, which impart was a very Charitable Appointment. The same Abbot prohibited that none should Buy or Sell any Thing in Churches, or in the Church Porch, or Church Yard. This refers to *England*. So *Scotland* did not receive the Change till One thousand two hundred and three Years, and the King and Princes of *England* would not agree to Change the Sabbath, or keep *Sunday* by this Command. This was I think in the time of King *Jahn*, against whom the Popish Clergy had a great Pique and Quarrel, as not favouring their Prelacy and Monks, by one of whom he was Roysoned; so we have here an Authority, and for matter of Fact undeniable, for ought I know or can find, of a Council held in *Scotland* for initiating, that is, for the first bringing in there, the Observation of the Dominical Day, i.e. the first Day of the Week or *Sunday*, and the King, Princes, and People of *England* were then against the observing of *Sunday*.

The Kingdom of *Scotland* was Christians very early, and generally received the Christian Religion about *Anno Domini* 435. and have this Honour, that they were one of the last in this Part of the World which admitted the first Day to be kept for the Sabbath, and that was not till One thousand two hundred and three

three Years after Christ, and to *Binius*, *Boetius*, *Havedon*, and *Mathew Paris*, and to the Records of that Kingdom of *Scotland*, where so great a Transaction cannot probably be lost, further enquiries are referred.

Which matter of Fact strikes off One thousand two hundred and three Years out of the Kingdoms of *Scotland* and *England*, from the Seventeen hundred and twenty one Years, so confidently affirmed by Mr. *Ward* concerning the first Day Sabbath; and take out One thousand two hundred and three out of Seventeen hundred and twenty one, and there remains Five hundred eighteen Year, which is a Prescription much too modern and weak to alter and lay aside a lesser matter than the ancient established Law of God's seventh Day Sabbath; I may safely leave any one to make his own Inferences in so plain a Case. Now altho' this Precedent of *Eustachius* be somewhat long, yet being seconded by a Council, and that transmitted and published to the World in one of the Volumes of the General and Provincial Councils, out of which it is translated, and this passing at the Initiating, or first bringing in of the Celebration of the first Day of the Week, or *Sunday*, into the Kingdom of *Scotland*, which is famous for having the Gospel early preached there, and in this as famous, viz. for
not

not receiving this Innovation of the first Day, so soon as some other Parts of the World, and *England* being then much of the same mind, as before as been said, and this being one Precedent which may serve to abate what is printed about the first Day, as if all the World since Christ and the Apostles Time had observed it, and as if the Sabbath ever since had been universally laid aside.

The Law to alter the seventh Day to the first, you may see before in the Collections out of the Centuries was by the Bishops of *Rome*, who tho' they pretend to dispence with the Laws of the Church, yet they ought not to alter the Law of God in any Point by any Authority, but that which is equal to that which enacted it, no Pope or any Man on Earth ought to pretend to an Authority equal to the Authority of God; so as if there be no Divine Precept for any other then the seventh Day, then it is certain that no Decrees of Popes, or Councils, or any Tradition, can be of any force to alter that Law God hath declared to be his Law, and that disputes against it are Intolerable, and that it is a controuling of the Divine Wisdom of God to make an Alteration in his Precepts. *Charnock's Attributes*, p. 400, 402, 403, 404.

That no Man ought to alter God's Laws, I think has been agreed by all the great

Prov. 10.
8.

great Protestant Writers, and the reason is evident, the Laws of God are above them all. *The Wise in Heart will receive the Commandments, but a prating Fool shall fall.* It may be Mr. Ward may secretly wish that this fourth Command for keeping holy the seventh Day were not so plain, or that he could some where find it altered in the Scriptures, because so plain a Command not repealed nor altered there, and so confirmed by Christ and his Apostles, faces his Conscience, answers all the Objections, and throws down all the Batteries raised against it; fain he would find some colourable Objection to shelter himself in a continual violation of it; but still the Law rises up, and over-throws all his Opposition; and indeed it seems to me marvelous, that the Observation of the weekly seventh Day Sabbath should be so long laid aside here in a Land of light, notwithstanding so direct and plain a Command, and that the first Day should so far obtain for which they have so little to say for it; some at first by subtilty have put all their Wits and Strength to defend it, an Opinion blown up to a wonderful hight, which God by his Word can easily take down.

For the present some have altered, and in part abrogated this old Command, and set up a contrary one in its stead,
and

and so do become in this not God's Subjects, but his Law Givers; as if they could make a more holy righteous Law than the Law of God; and they have so far forsaken God's Law, and walked after the Imagination of their own Hearts, Jer. 9. 13. in this taxing his Wisdom, as if he did not understand. How unreasonable is this to impose any Law upon God, and force him if they could to revoke his own; and how this Law for the first Day, being an universal Law, and endeavour'd to be imposed on the universal Church, can be excused from an high Ulurpation of the Divine Authority, and from accusing God as if he had not sufficiently done his Work, I know not; and whatsoever some Men write for obedience to their Inventions, I cannot imagin they think any shall be condemned or blamed by the Lord at last, for not doing what he have required in his Word; or that they would have us Live by the Rules of Tradition, when they know and acknowledge we must be judged by another Rule, viz. by the Word, and that the Word of God which we have is the Rule by which all Worship, Doctrines, Conversation, Discipline, and all Mankind are to be tryed in this World, and shall be finally judged at last, I take to be the great Christian Principle as to
This

This, and That, which, as far as I can recollect is generally allowed by all the sound Protestants that I have read or known in the World, but some Men under the Colours of Tradition usurp the Divine Authority against the Commands of God; and if such Write and Plead for what, I think, I can shew is forbidden in the second Command, and if they break in upon all the Commands, for all which Men may easily plead Tradition in all Ages, more or less having brought forth some Transgressors of all the Commands, which to such Arguers are Historical Evidences for such Practices.

But follow no Man farther than he follow Christ, and there is no Principle more evident and universal confessed by all the Reformed Christians than that whatever God commands us in his Worship, or otherwise that we are to do, be the Things great or small; and when Men can bind God's Promises of Assistance to their Inventions, whether they be Days or any thing else in his Worship, or other Duties of Men, then and not before they may appoint a new Day of rest; and that there is no Law nor any Word to be found in the Scriptures which do most certainly contain the whole and perfect Duty of Man, which requires the keeping holy the first Day

Day of the Week for the Sabbath; and that there is not one Word of Promise made to the Observers of it, nor any Promise of Acceptance from the Lord for any Person in that Observation, and that there is not one Word of threatening or displeasure there against those who do not observe it, not one Word there which Constitutes the first Day for a Sabbath, and how can it be proved by Mr. *Ward* or any Man to be of God, when the Word of God does not tell us of it, nor one Word that Repeals or Alters the fourth Command in any jot or title, nor any Power there given to any that ever are or shall be in World, to make any Alteration therein. And who can tell us the Persons authorized from God to do this, which therefore as long as Heaven and Earth abids, seems to me unalterable, and shews that the seventh Day is the true weekly Christian Sabbath, and ought to be observed as long as the World endures, *Luke 16. 17. Exod. 20. 10. Mat. 5. 17. 18.*

As for Tradition, so far as I can gather from my small stock of Books, about the seventh Day Sabbath, when the Observation thereof ended, and about the first Day when the Observation thereof began amongst any Christians, I have given some small Account, hoping the World may hereafter have a

more exact Account thereof, if need be, from some one or other who have a better Abilitie, a better Library, and more youthful Strength and Leisure, whom I pray God to raise up in my stead.

Mr. *Ward* considers in his Exposition the Names of our Days, *Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday*, which being now the known Names of the Days, he thinks we need no more Scruple the use of these Names then to talk of Pope *Pious Clement*. To which I reply from one of his Texts in *Exod 23. 13. Make no mention of the Names of other Gods, neither let it be heard out of your Mouth*. Which refers to the Idol Names of the Days of the Week, which also proves the Antiquity of *Sunday* from the Heathens Worshipping the Sun as their God, the Son was King and the Moon was Queen. Now causeless Scruples I confess are a weakness, but a true Conscientious tenderness of Mind not to offend God in any thing, wherein his Will in his Word is made known to us, is as I think one of the most excellent Things in Man; and if Mr. *Ward*, under this Notion of Scruple, thinks to reflect upon Conscientious Obedience to the Word of God, or any part thereof, which I hope he does not, if he does he will be much to blame; and God having so expressly forbidden the mention of the
Names

Names of Idols, as these were by which the Days of the Week are called, *Sunday, Moonſday, Tuſcoſday, Wodenſday, Thorſday, Frizaſday, Saturnſday*, and the Lord having alſo expreſſy given us in his Word the proper true Names, of the Firſt, Second, Third, Fourth, Fifth, Sixth and Seventh Day, which ſeventh Day is called the Sabbath throughout the Scriptures, however that may ſeem to Mr. *Ward*, I make no Scruple to call the Days of the Week by the ſame Names as the Lord called them, and if he will retain the old Idol Names without any Scruple notwithstanding his own acknowledgment whence they are, and notwithstanding the plain Word of God againſt them, I cannot help it; and it ſeems to me the moſt ſubtile of thoſe who are fond of holding faſt the Idol Names of Days, do doubt the Conſequence of laying them aſide, as if it might by Degrees introduce both true Names and Sabbath.

An Appendix from Dr. Owen.

“ Among Chriſtians, ſays he, this
 “ Name, *viz. Sunday*, was not in com-
 “ mon uſe, but by ſome was rejected,
 “ as were alſo the reſt of the Names of
 “ the Days uſed among the *Pagans*; ſo
 “ ſpeaks *Auguſtine*, wiſhing that Chriſti-

Truth defended: Or,

“ ans did not call the Days as *Pagans*
 “ do. *Hierome* would not have the Days
 “ of the Week called after the Names
 “ of the Idols and Planets, but first Day,
 “ second Day, third Day, fourth Day,
 “ fifth Day, sixth Day, seventh Day
 “ Sabbath Day, and he rejects the use of
 “ the ordinary Names unto the Hea-
 “ thens. *Philastitius* makes the usages of
 “ them among Christians almost Here-
 “ tical; and the *Popish* Rhemists on *Re-*
 “ *velation* 1. 10. condemn the Name
 “ of *Sunday* as Heathenish; and *Polidore*
 “ *Virgil* before them saith, In truth 'tis
 “ both a shame and matter of great La-
 “ mentation, that before now the Days
 “ have not been called by Christian Names,
 “ that the Heathenish Gods might not
 “ have had among us such a standing
 “ Monument, and indeed among sun-
 “ dry of the Ancients there do many
 “ severe Expressions occur against the
 “ use of the common Planetary Names,
 “ and at the first Relinquishment of Hea-
 “ thenism, it had no doubt been well
 “ if these Names of *Baalim* had been ta-
 “ ken away out of the Mouths of Men,
 “ especially considering that the retain-
 “ ing of them hath been of no Use nor
 “ Advantage. I must add, that the se-
 “ vere Afflictions, and contemptuous Re-
 “ proaches, poured out against them
 “ who abstain from using them (the
 “ Hea-

Observations on Mr. Ward.

101

“ Heathenish Names) argues a want of
“ due Charity, since certainly there is
“ an appearance of Warranty in them
“ who use not Heathenish Names, suffi-
“ cient to secure them from Contempt
“ and Reproach, for it is given as the
“ Will of God, *Exod. 23. 13. Make no*
“ *mention of the Names of other Gods, nei-*
“ *ther let it be heard out of thy Mouth.*
“ And it cannot be deny'd but the Names
“ of the Days of the Week were Names
“ of the Gods among the Heathen; the
“ Prohibition is renewd in *Joshua 23.*
“ *7. Make no mention of the Names of their*
“ *Gods, nor cause to swear by them, neither*
“ *serve them, nor bow yourselves unto them.*
“ which is yet extended in *Deut. 12. 3.*
“ to a command to destroy and blot out
“ the Names of the Gods of the People,
“ which by this means are retained; ac-
“ cordingly the Children of Reuben build-
“ ing Cities, formerly called *Nebo* and
“ *Baalmeon*, changed their Names, be-
“ cause they were the Names of the Hea-
“ then Idols, *Numb. 32. 38.* And *David*
“ mentions it as a part of his Integrity,
“ that he would not take up the Names
“ of Idols Gods in his Lips, *Psal. 16. 4.*
Thus far *Dr. Owen. John 13. 17. If ye*
know these Things, happy are ye if ye do
them. Holy *David* and *Dr. Owen* where
not of *Mr. Ward's* Mind in this thing.

There are many other Names of Days
and Seasons used both in common Speech

and Writing to be rejected by all good Christians, they being set up for these three wicked ends chiefly. I. To uphold the detestable Idol of the *Mass*, as *Lammas-day*, *Michaelmas*, *Christmas*, and *Candlemas*. And, II. To give God's time either, 1. To real Saints who abhorred such things, as *James tide*, *Bartholomew-tide*, or 2. To Superstitious Saints who never had a being but in wicked Mens Brains, as *Valentine's day*, *George's day*, III. To encourage People in horrid Superstitious Observations of Times, as *Shrove-tide*, *Lent*, *Easter*, *Whitsundtide*, and which they call Holy Days, and Honour them more then the Lord's Seventh Day Sabbath, the only Holy Day of God's appointing, whereby the Lord's Time is justled out to bring in Times devised by wicked Men, who herein are like to *Jereboam* the Son to *Nebat*, who *sinned and had Israel to sin*, 1 Kings 12. 32. therefore Christians should not take up these abominable Names in their Months, least they learn the ways and walk after the Customs of the Heathens and Papists, which being vain and abominable, are positively forbidden in these and among many other Scriptures,

Exod. 23. 13. *In all things that I have said unto you be circumspect, and make no mention of the Names of other Gods, neither let it be heard out of thy Mouth.*
 Deut. 12. 3. *God expressly commands his*
 Peo-

People to destroy the Names of Idols out of their Land. Joshua 23. 7. this command is repeated, that they should not so much as make mention of the Name of Heathen Gods. Nehem. 13. 24, 25. The Chief Rulers vehemently contended with such as spoke half in the speech of *Ashdod*, and not altogether in the Language of the People of God. Psalm 16. 4. David a man after God own Heart declares, That he would not take up the Names of other Gods into his Lips. Hosea 2. 16, 17. God promised to take away the Names of *Baalim* from the Mouths of his People, and they shall no more be remembered by their Names. Zeph. 3. 9. Then will I turn to myself the People of a pure Language, that they may all call upon the Name of the Lord to serve him with one consen. Zeck. 13. 1, 2. God promileth when his People are washt from Sin by Christ the Fountain of Grace, that he will cut off the Names of Idols out of their Land, and they should be no more remembered. 1 Cor. 15. 33. Be not deceived, evil Communication corrupt good Manners. Eph. 4. 29. Let no corrupt Communication proceed out of your Mouth. Col. 4. 6. Let your Speech be always with Grace, seasoned with Salt, that you may know how ye ought to answer every Man. Titus 2. 1. Use sound Speech which cannot be condemned, that they who are of the contrary part may be ashamed, having

Truth defended: Or,

no evil thing to say of you. 1 Peter 4. 11.
If any Man speak, let him speak as the Oracles of God, that is Scripture Language.
 And in indeed there is the highest reason for calling the Days of the Week and the Months by Scripture Names only, for all Times being the Lord's, and the Lord having put Names upon his own Time, we should call his Time by none other Names then those the Lord hath given it in his holy Word. Hear what Christ speak in *Mathew 12. 36 37.* *But I say unto you that every idle Word that Men shall speak, they shall give an Account thereof in the Day of judgment; for by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* Therefore keep yourselves from Idols.

Mr. Ward would make the Day to begin at Midnight, and to end at Midnight, according to the *Roman Account*, and not according to the *Scripture*, and tho' I am not willing to contend about Terms what is the Natural and what the Artificial Day, yet I may not admit the Days of the Week to be any other then what God at first fixed in the *Scriptures*, that is the Evening and the Morning. It is true the Day as distinguished from the Night, begins in the Morning and ends in the Evening, and the Night or Darkness as distinguished from the Day, begins in the Evening and ends in the Morning, but the whole Day consisted

sisted of Evening and Morning, that is, Night and Day ; and we find in *Gen. 1. 3.* That when Light was created *let there be Light.* Verse 4. God divided the Light from the Darknes. Verse 5. and God called the Light Day, and the Darknes he called Night, and the Evening and the Morning were the first Day. And so the Light was the Day and the Darknes the Night, as distinguished from one another ; but one Day, or the first Day of the Week consisted of Evening and Morning, that is, of Darknes and Light, which was the first Day ; and so, *Verse 8.* the Evening and the Morning were the second Day, and *Verse 13.* the Evening and the Morning were the third Day, and *Verse 19.* the Evening and the Morning were the fourth Day, and *Verse 23.* the Evening and the Morning were the fifth Day, and *Verse 31.* the Evening and the Morning were the sixth Day, and the seventh Day God rested, or tabbatized, *Gen. 2. 2, 3.* where the seventh Day is thrice mentioned, and God blessed the seventh Day and sanctified it, or made it holy, which making it holy, I think, resolves the main Question, which Day of the Week should be kept for the Sabbath, consisting of Evening and Morning, that is, of Darknes and Light, and so beginning in the Evening and ending the Evening after, is the plain appointed

appointed and fixed Time for the Sabbath, and our reckoning of Days here is according to the Scripture as Mr. *Ward* acknowledge.

And as to the Time when the Sabbath doth begin, I conceive it is not to be at Midnight, nor to end at Midnight after, as Mr. *Ward* say, when we generally are asleep, according to the reckoning of this Kingdom and the Papist, or at Noon as the *Gypsies* count, nor in the Morning when we usually rise, as upon other Days, and so end at Night when we go to Bed, as upon other Days as other reckon, but upon the Evening before, and so to the Evening after, as the Lord reckons the Day to begin and ends, *Gen.* 1. 5. 8. 13. 19. 23. 31. and *Gen.* 2. 1, 2, 3. and I do no where find that first distribution of Day altered, or distributed by God, wherein Mr. *Shepherd* in the latter end of his Book, about the beginning and ending of the Sabbath, have done very well; I refer the Reader who makes any doubt thereof.

But whilst they are confounded in their Languages like *Babel's* Builders, labouring with much difficulties to find some beginning of Man's Sabbath, behold the lively Oracle of God's unchangeable seventh Day Sabbath, opening all Prison Doors, breaking all Bars, untying all Knots, so that manifest its Night

was

was the beginning of Time before any Light appeared, and this Darkness with the ensuing Light compleated the first Day, and the second Day, third, fourth, fifth and sixth Days, wherein the Almighty finished the whole Fabrick of Heaven and Earth, and no sooner did the sixth Day's Sun cease, but *ELOHIM* ceased to shew his Power in Creation, and withdrawing himself, he immediately sanctified the seventh Day for the Sabbath, in delighting himself with full Satisfaction in the pure and spotless Works of his Hands, for as yet Sin had not spoiled the Creature; but whilst Jehovah celebrated his Sabbath with Man, for whom it was made, *Mark 2. 27, 28.* *Lo the Morning Stars sang together, and all the Sons of God shouted for Joy, Job 38. 7.* So that here the Lord's Sabbath without the least loss of Time exactly begins when the sixth Day's Sun, the World's Creation ends.

And therefore such as desire to be holy, as God is holy, *1 Pet. 1. 15.* must not only observe the seventh Day Sabbath, but begin this holy rest as God commands, that is, when the sixth Day's Circuit of the Sun shews us its time to cease from Earthly Labours, as Jehovah in his Royal Law hath proposed himself for our Example; this hath been the course of Believers, I suppose it will scarce be questioned

questioned in *Moses's* Time, since Even the Ceremonial Sabbaths, because honoured as Sabbaths, were to be observed from Even unto Even shall ye Celebrate the Sabbath. So after the Jews were carried to *Babylon* for slighing the Sabbath, did Honest *Nehemiah* let to the exact Observance of this Day, by causing *Jerusalem's* Gates to be shut before the Sabbath Even whilst the declining sixth Day Sun, by descending on the Mountains surrounding *Jerusalem*, cast some Obscurity upon the City Gates, a good Example for earthly Minds, who will not leave their servile Labour till the last Minute, but perhaps allow themselves Liberty to do some Household Business after the Sabbath's beginning ; we lye under equal Engagements at least with ancient *Israel*, which should oblige us to such Evening Sacrifice, as appears to be their Custom by that Psalm designed for the Sabbath, *It is a good thing to give Thanks unto the Lord, and to praise thy Name O most High, to shew forth thy loving kindness in the Morning, and thy faithfulness every Night*, Psalm 92. 1, 2. This Sacrifice very well becomes Christians, and so the Disciples of Christ began the Sabbath, and so the Lord's ancient People Celebrate the Sabbath, so that it is abundantly manifest that from Even to Even is to be kept, thus the Jews constantly

stantly observe it, and thus all faithful Christians ought to sanctify it, who by Scripture Authority are set free from all that Confusion and Contention, which as a Scourge from God perplexeth the the Observers of their supposed first Day Sabbath, who know not when to begin, nor when to make an End; thus you may see what Confusion they are in who say the Sabbath is changed from the seventh Day to the first, and yet observe neither, but part of the first Day and part of the second, for they say their Sabbath begins at Midnight, and some say it begins in the Morning, when a part of the first Day is spent; and they end at Midnight or in the Morning, when part of the second Day is spent, and yet they will have this to be a Sabbath, yea, and a first Day Sabbath.

If God by a positive Moral and Perpetual Commandment doth bind all Men in all Ages to such a particular seventh Day, as himself hath appointed, then either Mr. *Ward* must prove that God hath made his Moral Law Changeable by appointing some other Day, or else the seventh Day Sabbath must be restored to its Primitive Glory. His first Ground for Change of the Sabbath to the first Day of the Week is raised from Christ's Resurrection, and appearing to his Disciples; but the very great difference be-

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tween

tween the Father's Example at the World's Creation, and the Son's Action at the Resurrection, will discover soon the Vanity of this Argument ; for at the World's Creation God did sanctify the seventh Day for his Sabbath and rested on it, given us as an Example for the Ground of our Obedience ; but upon the Resurrection there is not the least Syllable of a Change, Institution, Sanctification, or Celebration of the first Day, yea so far was Christ from resting upon his Resurrection, that he travelled fifteen Miles upon this supposed new Sabbath, and not to any Church Meeting, but from *Jerusalem*, the Place where most of his Disciples were, and purposely joining himself with the two Disciples that were Journeying on Foot seven Miles and a half into the Country, *Mark* 16. 12. *Luke* 24. 13. 15.

Christians awake in the Name of the Lord, and polute your Souls no longer with weekly Prophanation, upon such a false Supposition of a Change at Christ's Resurrection ! you see your Creator sanctified his seventh Day Sabbath, and rest upon it ; but for the first Day, you have not one Word of a Command to keep it as a Sabbath, and for an Example you have Christ's to Work on it, for he travelled with two of his Disciples upon their private Occasion on the first Day
of

Observations on Mr. Ward.

III

of the Week, not giving the least Admonition about the first Day for the Sabbath Observation, which undoubtedly he would have done as freely as in other things, had he intended the first Day for the new Sabbath:

Now I beseech you, Mr. *Ward*, consider, whether this be likely, that Christ who was faithful in all his House, should intend the first Day for a Sabbath, and yet never leave one Word of Command, nor any other Example for it but journeying fifteen Miles: And now observe, that upon the first Day he was at a Village called *Emaus*, seven Miles and a half from *Jerusalem*, when it was towards Evening, and the Day far spent, *Luke 24. 13, 29, 30.* After which he supped with the two Disciples, which took up some Time; then they returned that seven Miles and half to *Jerusalem* on Foot: So that if the Day was far spent before they entered the Village, it must doubtless be quite spent before they could provide and eat their Suppers, and return seven Miles and a half back again. *Luke 24. 32.*

And so before Christ appeared to the Eleven the first Day must needs be done; and whereas they said he appeared the first Day at Even, yet they must know, that the first Day was then as fully ended, as it is plain the Sabbath was

Truth defended : Or,

ended at Evening, when the Sun did set. And the People brought their Sick to be healed, which they were forbidden to do on the Sabbath-day, *Mark 1:32.*

But still the Journey from *Jerusalem* to *Emaus*, and back again, was a travelling Journey, being threescore Furlongs, *Luke 24: 13.* And being more than a Sabbath-day's Journey, for a Sabbath-day's Journey is about two Miles and a half; and I do not see how *Mr. Ward* can make that Journey consist with the keeping the first Day for a Sabbath, whereof there is no Institution, or Command, but rather the direct contrary; their travelling upon that first Day of the Week without any Reproof from Christ, seems directly against *Mr. Ward* for his first Day Sabbath.

And whereas it is said, that Christ appeared several first Days to his Disciples as they were assembled, I believe, upon diligent Search, it will be found but a vain Flourish, and that he never appeared to any Assembly, no not any one first Day upon the Scripture Account, for it is most certain the Day begins with the Evening.

And for Christ's second Appearing to the Disciples, it is expressly said, it was after eight Days; and therefore could not be on the first Day of the Week. *John 20: 26.*

And

And for his third Appearing to his Disciples, surely *Mr. Ward* will not say, it was on the first Day, seeing they were at their Trade a-fishing, *John 21.*

Mr. Ward conceits that the Cause of the Disciples assembling on the first Day of the Week was to celebrate the new Sabbath in Honour of Christ's Resurrection; when they were so far from believing Christ was risen, that the Womens Tidings thereof seemed to them as idle Tales; yea, the first Day was finish'd before they believed, so that they could not in Faith do any such Thing: But here it is evident how sadly they are put to it that must say something for their first Day Sabbath, and yet can say no better, *Luke 24. 12. Mark 16.* *Mr. Ward* says, Christ appeared to his Disciples on the Lord's Day, or first Day of the Week, being the Day whereon he rose from the Dead, and the first Lord's Day was a Sabbath.

Answer 1. If it was a Sabbath, yet it was not so by the fourth Commandment; for that is the seventh Day, *Exod. 20. 10.* But Christ appeared on the first Day of the Week, and this is the seventh and last Day of the Week; but the first Day is the Beginning of the Week: But in your Exposition of the fourth Commandment you are as

Truth defended, Or,

Right as a Ram's Horn; the Text saith, the Disciples were assembled together for Fear of the Jews, not to keep the first Day for the Sabbath: But every Assembly must be a Sabbath with you, and the Scripture saith, Christ appear'd at Night, the Doors being shut. Our Question is not of the Night, but of the Day, or Day-time; and Christ was travelling in the Fields in the Day-time, *Luke 24. 13, 15.*

2. If every Day wherein Christ appeared to his Disciples must be a Sabbath-day, then, 1. A fishing Day must be a Sabbath-day, *John 21. 13.* For Christ appeared to them when they were a-fishing at the Sea of Tiberias. 2. Then in Christ's Time they had forty Sabbaths together; for he was seen of some or others of them forty Days, *Acts 1. 3.* So that his Apparitions prove not any Thing as to a Change of the Sabbath; so this first Day of the Week in Christ's Time was no Sabbath: How then can you think that the Churches afterwards kept the first Day for the Sabbath? Were they more holy than Christ? If they were, it was but a Superstitious Holiness.

Mr. Ward says, It is as plain as two times two makes four, that Christ rose from the Dead the first Day of the Week.

Answer.

Answer. As plain as it is, by all the Wit and Learning Mr. Ward has, he cannot prove it; *Mary* came when it was yet dark, *John* 20. 1. That it was before Day is as clear as the Sun; then said the Angels, *Why seek ye the Living among the Dead? He is not here, but is risen,* *Luke* 24. 5, 6. As if they should say, Long ago: Had *Mary* come at Midnight she had heard the same, for all you know; none of the Evangelists tell us when Christ rose; there had been a great Earthquake, for the Angel of the Lord descended, and rolled back the Stone, and for Fear of him the Keepers did shake, and became as dead Men, *Mat.* 28. 2, 4. and were revived and gone, for, saith *Mary*, *They have taken away the Lord out of the Sepulcher, and we know not where they have laid him,* *John* 20. 2. These Things had a Time to be acted over, but how long ended before *Mary* first came before Day is not expressed. 2. Jesus must needs rise in the Even to compleat the Time prefixed for his lying dead; which Time was what Christ had solemnly declared, viz. *As Jonas was three Days and three Nights in the Whale's Belly; so shall the Son of Man be three Days and three Nights in the Heart of the Earth,* *Mat.* 12. 40. Then it is as reasonable to believe, that seeing Christ died before that Day was ended

ended, in the Day of his Crucifixion, he did rise before the third Day was quite ended, in the Time of his Resurrection.

But to introduce the Day of Christ's Death, I must begin with its lively Type, viz. the Lord's Passover; this from its first Institution was on the 14th Day of the first Month *Abib*, or *Nisan*, according to that sacred Account; from the Time of *Israel's* Deliverance out of *Egypt*, the Paschal Lamb was to be taken upon the tenth Day, and kept till the fourteenth Day; probably that the Sight of it might occasion Soul Preparation, and it was to be killed in the Evening, *Exod.* 12. 6. For the Passover was not lawful, if it were killed before Noon, and the Reason of this is easy to give, namely, because the Law doth expressly appoint, that they should kill it in the Evening; and 2dly, That the daily Evening Sacrifice was to be killed before they began to kill the Passover: And the Reason of this is also readily to be given, namely, because an extraordinary Service must not prevent one ordinary and constant. After they had burnt the Incense of the Evening Sacrifice, and after they had dressed the Lamps, then they began to kill the Passover, and so continued 'till the End of the Day; the Times they divided thus:
They

They slew the daily Sacrifice at the eighth Hour and half, and then offer'd it on the ninth Hour and half; but on the Eve of the Passover, they slew it after the seventh Hour and half, and offered it up at the eighth Hour and half; whether the Day were a common Day, or the Sabbath day: The Division of the Day by Hours was not used when the Passover was commanded; the Word *Hour*, except in *Daniel*, is not in the Old Testament; but they divided the Day into three Parts, called Morning, Noon, and Even, *Psalms* 55. 17. From six to ten was Morning, from ten to two was Noon, from two to six at Night was Even; the Beginning and End of this last Part were the two Evenings between which the Lamb was killed, and it was eat at Midnight; our Lord Jesus who was to fulfil the Law kept this Passover, according to the Law, he commanded his Disciples to prepare it upon the fourteenth Day, and he eat it with them at Midnight on the fifteenth Day, *Mat.* 26. 17. At this Even, when the fourteen Days ended, and the fifteenth Day began, then began the first Day of the seven Days of unleavened Bread, *Lev.* 23. 6. *Num.* 28. 17. *Mark* 14. 12.

Quest. Why then is the fourteenth Day called the first Day of unleavened Bread?

Answer.

Ans. Partly, because it was prefix'd, and joined to them, and partly, because the Passover was killed on the fourteenth Day, which was eat with unleavened Bread: At the Beginning of the first Day of unleavened Bread, and so sometimes, all the eight Days are called Days of unleavened Bread, *Matth.* 26. 17. *Luke* 22. 7. But the Days of unleavened Bread, properly so called, were but seven, and exactly bounded. Mark this well, the first Day of the seventh was the Feast of the Passover, and the fourteenth Day of the first Month is the Passover, and in the fifteenth Day of this Month is the Feast, *Exod.* 12. 18. *Numb.* 28. 16, 17. On this first Day of the Feast, when these great Matters were to be in Hand, namely, their appearing in the Court, and offering these their Sacrifices of Solemnity, and rejoicing at the last Passover of our Saviour, they shew'd themselves otherwise employ'd; for on this Day they crucify'd Christ. Mark this well, the first and last of these seven Days were holy Convocations; *Seven Days shall ye eat unleavened Bread, in the first Day there shall be an holy Convocation, and in the seventh Day there shall be an holy Convocation, no manner of Work shall be done in them, save that which every Man must eat, Ex.* 12. 15, 16. These were Ceremonial Sab-

Sabbaths, and commonly call'd Sabbaths; but it's the first Day of the seven which falls under our Consideration, viz. the fifteenth Day of the Month, which you may see called a Sabbath, *Lev. 23. 2. 15.* This is the Sabbath which the *Jews* killed Christ on, and which you suppose to be the seventh Day Sabbath: But you are much mistaken, the fifteenth Day of the Month on which Jesus died was the Passover Sabbath day, but they deferred it to the Day following, and called the fifteenth Day Preparation Day.

Quest. Why did they so?

Answer. As when a fixed Fair falls on the first Day of the Week, the Countrey keep it on the second Day of the Week.

“ If the Passover Sabbath fixed on
“ this fifteenth Day of the Month fell
“ on some certain Days of the Week,
“ the *Jews* had a Custom to translate it
“ to the next Day, by their Rule *Badu*,
“ of which one *Eleazar* is said to be
“ the Author, who lived 350 Years be-
“ fore Christ's Birth.” *

Mark this well, that this Sabbath was thus translated, a Man cannot in Truth deny; the Reason of this politick Translation was, that two Sabbath days might
not

* Goodwyn's Translation of Feasts, Lib. 3. p. 138.

not immediately follow each other; because, say they, It was unlawful those two Days to dress Meat, or bury the Dead; and it was likewise inconvenient to keep Meat dressed, or the Dead unbury'd two Days. And this I affirm, that as to the Day, it was no Sabbath at all, Ceremonial, nor Moral, but one of their own Invention.

Objection. No Sabbath, but the Scripture calls it a Sabbath.

Answer. So does the Scripture call the Devil *Samuel* four Times in few Words, and does not once tell us it was the Devil; in calling the Devil *Samuel*, God tells us, what *Saul* and the Witch called him, and leaves it with us to judge, whether a wicked silly Witch had Power to bring *Samuel* to Life; so in calling that a Sabbath, God tells us what the *Jews* called it, and leaves it with us to judge, whether Jesus Christ, or the *Jews*, were likeliest to break God's Law; hence sometimes it hath no Sabbath Title: As for Example, *John* speaking of the Day of Christ's Death saith, It was the Preparation of the Passover, *John* 19. 14. It's no more but Passover. *Matthew* speaking of this high Sabbath, calls it the next Day that followed the Day of Preparation, *Mat.* 27. 62. Strange! a Sabbath, and a high Day, and no other Name

Name, but the next Day ! thus God is pleased to drop Words to see what Notice Men will take of them.

Objection. How, no Sabbath, why then is it called a High Day ?

Answer. The right Day was a High Day, for on it *Israel* went out of Egypt with an High Hand, *Exod.* 14. 8. And it was for a Monument of their miraculous Deliverance : As for Example, *This Day shall be unto you for a Memorial,* Chap. 12. 14. *Remember this Day in which ye came out of Egypt. And thou shalt shew thy Sons : And it shall be for a Sign unto thee upon thine Hand, and for a Memorial between thine Eyes,* Chap. 13. 3. 8. 9. And many such solemn Instructions to remember this Day with wonder, viz. That *Pharaoh* who stood so many Storms should rise up in the Night, and call for *Moses* and *Aaron* and say, *Go serve the Lord as ye have said. Also take your Flocks and your Heards as ye have said, and be gone, and bless me also,* Chap. 12. 30, 31, 32. That Six hundred thousand Men, besides Women and Children, should be pulled out of Prison from Two hundred Years Tyranny, and all in one Night ; a Night indeed to be much observed to the Lord upon this account, that Sabbath was an High Day.

Good *Jeshab* and some other princely Persons, spent at this Passover, Oxen, Bulls and small Cattle, Thirty one thousand four hundred on this Day; all the Males were to appear in the Temple, and to bring with them a Burnt-Offering for their Appearance, and a double Peace Offering, one for the Solemnity, and another for the Joy of the Time of Harvest, and they conclude it due from these Words, *None of you shall appear before the Lord Empty*, *Exod. 23. 15, 16.* The Time for the Offering of these they accounted the first Day of the Festival to be most proper, and they strove to dispatch upon it, that they might return Home the sooner to their Harvest; but if these Sacrifices were offered in any of the Festivals it served the turn. This was an High Day, and whether they kept the right Day or the wrong, it was all one in their Esteem, they pretended Reason for its Translation, as *Mr. Ward* does for his first Day Sabbath.

Mark this well: This Temporal Deliverance on the fifteenth Day of the Month was a Type of Eternal Deliverance by Christ's Death on the same Day of the Year, this then should have been an High Day on Christ's Account, but him the Carnal *Jews* laid low, they killed Christ on the Passover Sabbath Day,
and

and kept the Passover on the wrong Day, *John* 18. 28. where its related, that when Christ was brought into *Pilate's* Judgment Hall, which was when he had Eaten the Passover with his Disciples, as all the other Evangelists declare abundantly; the Jews durst not go into *Pilate's* Hall lest they should be defiled that they might Eat the Passover. If you say the Jews kept the right Day, you must say Jesus kept the wrong Day; if you say the Jews did not Translate the Passover to the Day after the right Day, you must say Jesus did anticipate it the Day before the right Day, that is to say, Christ died on the fourteenth Day, and killed the Passover on the thirteenth Day, contrary to the Law; in so saying you make Jesus a Transgressor, thus by justifying the Jews you Condemn Christ.

But had Christ failed of fulfilling the whole Law, God's purpose of Man's Salvation had fell, *Ergo*, this is an infallible Maxim, a principal Matter; on the fourteenth Day of the Month *Nisan* the Passover was killed according to all the Rites of it, *Num* 9. 3. And on the fifteenth Day Christ was killed, the sixteenth and Wave-day was the first Day Jesus lay Dead, therefore he rose not that Day, nor could Pentecost fall on the first Day of the Week, so your Pentecost Opinion is utterly overthrown.

and that for Christ's Death on the sixth Day is false.

For the fifteenth Day of the first Month *Nisan*, which Christ was crucified, and died, fell that Year on the fourth Day of the Week, *i. e. Wednesday*; at the End of which Day our blessed Jesus was buried, from which time to the end of the seventh Day Sabbath was three Days and three Nights, the term of Time our Lord foretold he should lye in the Grave, *Matt. 12. 40.* So that there was two Days between the Day of Jesus's Death and the seventh Day Sabbath, and one Day between that High Sabbath and the seventh Day Sabbath; had the Jews kept the right Day, there had been two Days between their High Sabbath and the seventh Day Sabbath, which you say were both in a Day. The reason of this Translation was because it fell on the fourth Day of the Week, for if this Sabbath fell on the fifteenth Day fell on *Monday, Wednesday, or Friday*, the *Jews* Custom was to Translate it to the next Day; that Year it fell on *Wednesday*, they kept it on *Thursday* the sixteenth, or Wave-day; so now you may see your Wave-day and Pentecost was on *Thursday*, and to prove the truth of this I will give you one Scripture more in *Dan. 9. 26.* *And after threescore and two Weeks shall the Messiah be cut off, but not*

Observations on Mr. Ward,

125

not for himself. These are extraordinary Weeks. And he shall confirm the Covenant with many for one Week, Verse 27, or rather for many by being cut off, according to the Covenant, Zeck 9. 11, and shall cause the Sacrifice and Oblation to cease, the Sacrifice was the yearly Passover, Exod. 12. 27. the Oblation was the daily Sacrifice, Num. 28. 3, 4. Dan. 9. 21. These two, viz. the yearly Type and the daily Type of Christ's Death, when he the substantial Sacrifice was sacrificed for us, then he caused them Shadows to cease, but when in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, Dan. 9. 27. This one Week, as an ordinary Week of seven Days, the midst of which is the fourth Day, or middle Day, having three Days before it, and three Days after it, all of these three last Jesus lay dead, so you may see the Week Day of Jesus's Death was foretold before Christ's Birth by the Scriptures of Truth, tho' you be Ignorant of it, in which God drops Words in the dark, to see if Men will seek after him and find him, Acts. 17. 27.

Thus I have given you the Testimony of God's holy Word, to prove my Opinion by, in the Old and New Testament.

Question, If Christ lay so long dead, why

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why did the *Jews* go to *Pilate* for an Order to secure the Sepulchre on a High Sabbath Day, and not stay till the next Day?

Answer. As Necessity hath no Law, so Necessity hath no holy Days, what cannot be done before, nor deferred till after, may be done on the Sabbath Day; it could not be done before, their Heads were so full of concern to get Christ crucified, there wanted room for that Consideration, and they had been up the Night before and that Day too, but having slept upon it, and settled their wicked Wits, Now, Sirs, we remember that Deceiver said, After three Days I will rise again, and it cannot be omitted till to Morrow, for he may be stolen away to Night by his deceitful Disciples, *Matt* 27. 63, 64.

Question. If there was a Day for Work between the two Sabbaths, why did not the zealous Women bring their Spices on that Day, but stay till after the Sabbath Day?

Answer. Because they could not get in, the Jews made the Sepulchre sure, Sealing the Stone and setting a watch of sixty Men, it was made fast for three Days to prove Christ an Imposter, *ver.* 66.

Question. When do you suppose Jesus Christ rose from the dead?

Answer. I do more then suppose, for
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I am fully satisfied that Jesus Christ rose from the dead in the Even when the Sabbath ended, he did not rise in the Morning, there is not a Text in the Bible tells you so; the two *Marys* came to see the Sepulchre as it began to dawn towards the first Day of the Week, and Christ was risen from the dead, *Matt.* 28. 1. 6. Its now a Maxim, that is to say a principal Matter, if the Day begins in the Morning, Jesus did not rise on the first Day of the Week.

Objection. *Mary's* coming to the Sepulchre in the Morning, seems to signify that Jesus was to rise in the Morning?

Answer. It was not the least sign of his rising in the Morning, nor came they with any Expectation of his Resurrection, but to Anoint him, *Mark* 16. 1. as if he had been to lay in the Grave as another dead Man; when Jesus foretold his rising from the Dead, his Disciples questioned what the rising from the dead should mean, *Mark* 9. 10. when Jesus told them he should be mocked, spitted on, and scourged, put to death and rise the third Day, they understood none of these Things, *Luke* 18 34. and when they saw he was risen, yet they knew not the Scripture that he must rise again from the dead, *John* 20. 9. this Phrase the third Day is most miserably mistaken, if thus taken, viz. Friday one, Saturday

Saturday two, Sunday three, as if the Day of Christ's death, and the Day of his Resurrection were two of the three Days, for neither is the one or the other any of that Number, but the third Day must be understood by these standing Rules, that is to say, the Son of Man shall be three Days and three Nights in the Heart of Earth, the Son of Man must be killed, and after three Days rise again, *Mark 8. 31.* Christ's Enemies could remember his Word, tho' his Friends forgot them, viz. We remember what the Deceiver said, after three Days I will rise again, *Mat. 27. 63.* the Angel said to the Women he is risen, as he said, *Chap. 18. 5. 6.* that is, when the Days and Nights were ended which he prefixed for his Lying dead in the Grave. *Jonas* the Prophet showed the Mystery of Christ's Death and his Resurrection, being three Days and three Nights in the Belly of the Whale, who cast up *Jonas* uncorrupted, even so the Son of Man was three Days and three Nights in the Bowels of the Earth uncorrupted, and rose again, *Mat. 12. 40.*

Objection. It hath been the Opinion, that Christ was crucified and died on the sixth Day for many Generations.

Answer. If so, it is Time it were laid low; it had no better a foundation for my

Opinion

Opinion I should be ashamed to own it, for look on these fifty Days in the Letter of the Law, and ye shall count unto you from the Morrow after the Sabbath, from the Day that ye brought the Sheaf of the Wave Offering, seven Sabbaths shall be complete, even unto the Morrow after the seventh Sabbath shall ye Number fifty Days, *Levit. 23. 15, 16.* This Morrow or Wave Day is the first Day of the fifty Days, seven Weeks is forty nine Days, the Morrow after is the fifty Days, as the *Greek Word Pentecost* signifies, and when the Day of Pentecost was fully come, *Acts 2. 1.* that is, when the seventh Sabbath was past, the seven Weeks were complete, then Pentecost was fully come; (Mark this well) the fiftith Days begins another Week on the same Day of the Week, that the first Day of the fifty begins the first Week of the seven; so the first Day and the fiftith Day fell both on the same Day of the Week; this a Child can tell, but I mind you of it, tho' a Man, that you may see your two great Days for Confirmation of your Opinion stand and fall together; and now I tell you these two Days did not fall on the first Day of the Week, your famous Pentecast fell not on the first Day; that the Passover was killed on the fourteenth Day, and the Passover Sabbath was

was on the fifteenth Day on which Christ died, and that the Sheaf was waved on the sixteenth Day of *Nisan*, is as plain as A B C; this Wave Day on which you say Christ rose from the dead, was the first Day he lay in the Grave by your account; Jesus rose from the dead the next Day after his death, buried at Even and rose in the Morning; but suppose Jesus had rose on this Wave Sheaf Day, yet what Type of Christ's Resurrection was this Sheaf? There was an *He-Lamb* without blemish, *Leuit. 22. 12.* offered on that Day too, which was as much a Type of Christ's death on that Day, as the Sheaf could be of his Resurrection. By this Rule Christ both died and rose in a Day.

What a Wilderness with the Wise Men dead us? (Mark this well) This Wave Day on which you say Jesus rose, was the first Day he lay in the Grave, if your Author had said the Lamb was a Type of Christ's death before that Day, and the Wave Sheaf a Type of his Resurrection after that Day, there had been some Shadow of Reason in his Assertion, so you may see that your Penitent Proof is perished, and your Arguments false.

Thus I have given you a true Account of the Day of Christ's Death, of the Time of his Burial, of the Time he lay dead, of

the Time of his Resurrection; but you neither tell us when Christ died, or how long he lay dead, or when he rose, for you have nothing in the Bible to prove your Opinion by; first, the Day of Christ's death is not said to be the sixth Day; second, the Sabbath ensuing is not said to be the seventh Day; third, the first Day is not said to be the Morrow after the Passover Sabbath, but when it is spoken of its thus phrased, viz. The first Day of the Week, or when the Sabbath was past, i. e. the Moral Sabbath, or in the end of the Sabbath, *John 20. 1. Mark 16. 1. Mat 28. 1.*

I marvel now in what Mist People are groping at Noon Day for the Time of Jesus's Resurrection in the Morning, for that was not at all to be expected, nor need the Time of his Resurrection to be expressed, when the Time of his Burial at Even is so plain, and Time of his Continuance in the Grave, viz. three Days and three Night, are both expressed, *Mat. 12. 40.* the shame of this bottomless Council for the beginning of the Sabbath at Midnight or in the Morning, I pray consider seriously with yourself, what Account you can give at the great Day of Judgment, if you will not hear God's Voice so audible, nor see his Word so visible, but will bottom your Sabbatical Opinion on Man's Tradition, which

Truth defended : Or,

which hath no ground in God's Word for it, *Therefore be ye not unwise, but understand what the Will of the Lord is,* Ephes. 5. 17.

None of the Apostles say Christ rose on the first Day of the Week, but if he had rose on the first Day, is it a sufficient Reason, Mr. *Ward*, to change the Day which God himself prescribed unto us, blessed and commanded ? by the same Argument you do plead for the Day of Christ's Resurrection, I may plead for the Day of his Birth, and for the Day of his Death, and for the Day of his Ascension, for neither of these are Inferiour to the Day of his Resurrection.

As for Example : The Psalmist speaks of a Day that the Lord Jehovah hath made, and saith, *I will rejoice and be glad in it.* But what Day is this ? Why, the Day of Christ's Birth, *Luke 2, 10, 11. 13, 14. And the Angel of the Lord said unto the Shepherds, Fear not, for behold I bring you good Tidings of great Joy, which shall be to all the People, for unto you is born this Day in the City of David a Saviour, which is Christ the Lord. And suddenly there was with the Angel a multitude of the heavenly Host, praising God, and saying, Glory to God in the highest, and on Earth Peace and good Will towards Men. The Birth of Christ, which was the best Cordial that ever the Lord's Prophets proposed*

posed to the Church in her most dilcon-
solate Condition in foregoing Ages, as
Isa 9. 6. *Zach* 9. 9. That Christ is
given to the World, is the sum of all
good News in the World, and afford-
eth such Joy as surpasseth the three great
worldly Joys, the Joy of Marriage, the
Joy of Harvest, and the Joy of Victory,
Isa 9. 3. 5. This Day therefore is the
Day that the Lord Jehovah has made
a Day of Rejoycing to the Church of
Christ, and we will be glad and rejoyce
in it ; for can it be imagined that the
Spirit by the Prophet should signalize
this Day for nothing, saying, This is the
Day which the Lord hath made to no
purpose ; yes, you may say for the Day
of his Son's Birth, but that is not all,
its a Day that the Lord has both made
for that, and that we might rejoyce and
be glad in it ; Rejoyce, that is before
the Lord, while solemn divine Worship
is performed on it.

2dly. God the Father again leaves
such another stamp of Divine Honour
upon this Day, as he never before did
leave upon any Day, where he saith, *Thou
art my Son, this Day have I begotten thee.*
Sill, I say, having 'Respect to the Day
of Christ's Birth, for that and no other
is the Day here intended, this Day, saith
God, is the Day ; and now shall not
N Christians.

Truth defended: Or,

Christians when they do read that God saith This Day, and too with Reference to a Work done on it by himself, and so full of Delight to him, and so full of Life and Heaven to them, set also a Remark upon it, saying, This was the Day of God's Pleasure, for that his Son was Born into the World? and shall it not be the Day of my Delight in him? this is the Day in which the Son was both Begotten and Born into the World, *Heb. 1. 5, 6.* Shall Kings and Princes and great Men set a Remark upon the Day of their Birth and Coronation, and expect that both Subjects and Servants should do them Honour on that day? and shall the Day in which Christ was both Begotten and Born into the World, be a Day contemned by Christians, and his Name not to be regarded on that Day? I say again, shall God, as with his Finger point, and that in the Face of the World at this Day, saying by the Angel, Unto you is Born this Day in the City of *David*, a Saviour which is Christ the Lord? and shall not Christians fear and awake from their Employments to Worship the Lord on this Day? If God remembers it, well may we; if God saith, and with all gladness of Heart, when he bringeth in his first Begotten into the World, he saith, And let all the Angels of God Worship him;

him; then the Morning Stars they song together, and all the Sons of God shouted for Joy, This Day he was declared to be the Son of God with Power, This Day my dear Redeemer was Born into the World: Nor is that altogether to be slighted, when he bringeth his first Begotten into the World, he saith, *Let all the Angels of God Worship him*, to wit, at the very Time and Day when Christ was Born into the World, *Heb. 1. 6.*

Whatever our Expositors say of this Text, to me it seems to be meant of his Birth Day, when God brought his first Begotten into the World, he said, *And let all the Angels of God Worship him.* So then for God's bringing of his first Begotten into the World, was when he was Born into the World, then God brought him into this World; now, saith the Text, when God brought him thus into the World, he requireth Worship be done unto him, when that very Day that Christ was Born into the World, and that by all the Angels of God, and if by all, then Ministers are not excluded, and if not Ministers, then not Churches, for what is said to the Angel, is said to the Church it self, *Rev. 2. 1. 7, 8. 11, 12. Chap. 3. 1. 7. 13, 14.* So then if the Question be asked, When must they Worship him? The Answer is, When God brought him into the

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World,

World, that was the Day he was Born into the World, should be the Day of Worshipping him.

Here you may see, Mr. *Ward*, both by Scripture and Reason that there is more to be said for keeping that Day for the Sabbath that Christ was Born on, than you have for keeping the first Day of the Week for the Sabbath.

2dly. Mr. *Ward* argues thus, That the Work of Redemption is greater than the Work of Creation, therefore they keep the first Day in Commemoration of it, as they of old did the seventh Day in Commemoration of the Work of Creation.

Answer. As touching the greatness of either, the Work of Creation or the Work of Redemption, tho' both are very great, it is not a sufficient Argument to keep a Sabbath upon, its the Command of God that is to be the Rule of this, as of all other Things; for its the Command of God that we ought to be Obedient too; and therefore its often exprest, If ye keep my Commandments, It ye do and observe, saith the Lord, what I have commanded you. And therefore do the Prophets use this Word so often, *Thus saith the Lord*; which you cannot do for your first Day
Sab-

Sabbath, nor for Infants Sprinkling without telling of a Lye.

3. The Day of Christ's Death was the Day or Time wherein the high of his Love to Mankind was eminently shown, by bearing our Sins and Misery in his own Body on the Tree; so that if any Day ought to be regarded above others, on the Account of what Christ hath done for us, surely that wherein the highest Strains of his Love to Mankind was manifest, must be the Day. If the VVork of Redemption may be properly said to be finished on any particular Day, surely we may conclude Christ is the fittest Judge and determiner in this Matter, and he tells us, *John 19. 30.* just upon his given up the Ghost, *It was then finished.* That is, the Toyl, Labour, Burthen and Misery of it; wherefore the Apostle *Paul*, who best knew wherein, or on what account to Glory, he eminently Glories in the Passion, not in the Resurrection of his Saviour, *Gal. 6. 14.* And he seems, as it were, to promote and appoint a Festival in Commemoration thereof, *1 Cor. 5. 7.* Christ our Passover is sacrificed for us, therefore let us keep the Feast, or holy Day, as in the Margin. From all which it is Evident, both by Scripture and Reason, that if any Day of the VWeek or

Year hath gained Observation on the account of Christ's Undertaking for Mankind, its the Day of our Saviour's Death and Passion, and not the Day of his Resurrection. I write not this because I suppose any Sanction of this Day above others, for nothing less than a Divine Institution will bear any weight with me; but to shew the Absurdity, and the Unreasonableness of those, who acting only by humane Dictates, pretend to give that Honour to Christ which he never required, nor will never accept at their Hands.

4. Mr. *Ward* conceit that Christ rising out of the Grave, and coming to his Disciples on the first Day of the VWeek, is much to the purpose, if not sufficient to prove his supposed Sabbath by.

Answer. But you should look further, Sir, then Christ rising out of the Grave, for that was not his highest Exaltation, but when he Ascended to the Right Hand of God, *Acts* 2. 33. when all Power was given to Christ in Heaven and on Earth, *Mat.* 28. 18. Then was he highly exalted, and had a Name above every Name, that at the Name of Jesus every Knee shall bow, *Phil.* 2. 9. Hence *Peter* saith to the Jews, when he treateth of Christ before them, and particular

cularly of Christ's Exaltation, *This is the Stone which was set at nought of you Builders, the same is made the Head of the Corner.* He was set at nought by them the whole Courle of his Ministry unto his Death, and was made the Head of the Corner by God that Day, *1 Pet. 2. 7.* When Ascended up on High, he led Captivity Captive, and gave Gifts unto Men, *Eph. 4. 8.* Then if Christ being made the Head of the Corner, may give Authority for that Day of the Week to be kept for the Sabbath. It will more properly become the Day of his Ascension, for after he was risen, Christ said to *Mary, Touch me not, for I am not yet ascended to my Father, John 20. 17.* And we find *Acts 1. 3.* he was seen of his Disciples forty Days, before we read of his Ascension Day; and our Nation doth observe Christ's Ascension forty Days after *Easter*, tho' but once in the Year; and yet that seems best to agree with his being made the Head of the Corner, when God had not only raised him from the Dead, but also set him at his own Right Hand in heavenly Places, far above all Principalities and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come, and hath put all Things under his Feet, *Eph. 1. 21, 22.* Now indeed

deed is Christ, who was refused, made the Head of the Corner; and if we understand the Text, to require a Sabbath every Week on the Day that Christ was exalted, then we must keep it not on the first Day of the Week, but on the fifth Day of the VWeek, for that is the Day yearly observed for Ascension Day, called *Holy Thursday*.

Now take these Texts under Consideration in what Sense you will of all these, Mr. *Ward*: I think it will be much more Rational than on an uncertain Conjecture that Christ rose on the first Day of the Week, to conclude we are required to forsake the Lord's blessed and sanctified Sabbath, and to keep the first Day of the VWeek for the Sabbath, whereof we have no Command nor Example; for the Lord have no where in his VWord repealed the fourth Command, or altered the seventh Day, or any way blotted out of his Law, by which Law we are to be judged, that Mr. *Ward* can shew, or we can find, how can we presume to alter it; or if the Lord had any where in his Word transferred Power to any Man or Men, to invent a new way for Honouring Christ, and to set a-part a new Day to Commemorate his Resurrection, this were something? but where is there any such Power recorded in the Scriptures, to be given to any Man

Man or Men whatsoever? And as there is no such new Command given by the Lord to keep the first Day of the Week for the Sabbath, and no such Authority given by him to any Person whatsoever to alter the seventh Day, who then shall set bounds to such, as once undertake of their own Heads, without any Commission from God, to vary from and add to his Commands, however specious and plausible the Pretences be. Can any think its for the Honour of Christ or his Resurrection, that Men of their own Minds should take the Liberty and Boldness to add to, or alter any of God's Commands?

And why may not one as well maintain the Day that Christ was Born on for the Sabbath weekly, in Memory of his Birth, and of the Day he died on, in Memory of his Passion, and the Day he ascended up to Heaven on, in Memory of his Exaltation? for there is more to be said for any of these three Days to be kept for the Sabbath every Week by the Scripture, than there is to be said for the first Day to be kept for the Sabbath. All which Conceits, and many other such like, as do pretend to be for the Honour of Christ, as when any Person whatsoever shall with pretended good Intention assume an Authority of their own Heads, to add to the
Word

Word of God, or any way to alter it in a Title, in comes therewith the whole *Romish* Kalender of Saints Days, and all their Mass and Mockery, which have specious Pretences, as you have, Sir, for your first Day Sabbath.

And if the Churches corrupted, or the purest Churches be once admitted to have such a Power, for if the Church, or any Part thereof; may invent and alter one Day of the Week, and be thereby conclude to observe such Alterations, I know no Bolts or Locks strong enough for such a Door, to keep it from letting in upon the Churches of Christ, whatsoever pleaseth those in Power in any Part of the VWorld, whether it do concern God's immediate solemn VVorship, or Matters of Doctrine or Conversation; for if such Gaps be laid open, and by the like reason lay as great Burdens upon the Christian Churches, as were upon the Jews of old, or as are now upon the Romanish; such as are utterly Inconsistent with all instituted Worship, and all true Christians Liberty, wherein Christ by his Word have made his Churches Free, in which Liberty we are to stand fast, *Gal 5. 1.* VVhich Liberty consist in a Freedom, not only from the Ceremonial Law of old, contained in ordinances, which are laid aside by Christ, which Liberty is purchased by him,

him, but also in a Liberty not to be entangled with a new Yoke of Mens Devices and Inventions; God hath left Laws enough for the well Governing of his Church, to which Laws of his, if we yield entire Subjection, we have certainly no need further to trouble our selves; and whilst no Man have yet from Scripture shewn us any Institution for the first Day, nor Alteration of the seventh after One thousand seven hundred twenty one Years, I do not now expect it of Mr. *Ward*, for Places have been already searched by many Writers, and being not yet found, I think we may conclude, that it never will be found. Therefore I wonder that Mr. *Ward* should pretend to a Divine Institution, appointed by God in the Scripture for the first Day of the Week to be the Sabbath, when there is no such thing to be found, but in the *Presbyterian's* Catechism.

That this sacred Rest of the seventh Day Sabbath is not changed, as Mr. *Ward* suppose by Divine Authority, from the seventh and last Day of the Week, to the first Day; or that the Scripture doth any where require the Observation of any other Day for the weekly Sabbath, but the seventh Day only; that this is so, is sufficiently evidenced by what hath been said already; for if the seventh
Day

Truth defended : Or,

Day Sabbath be of universal and perpetual Concernment to all Mankind, the first Day Sabbath must be a meer variety, unless any can show that God hath appointed two Sabbaths every Week to be observed, a thing, which as yet, never any pretended to. Mr. *Ward* have in his Exposition of the Twentieth Chapter of *Exodus* forsaken the Sabbath that God commanded, and the Authority of the Prophets, as have been plainly shewed before, and seeking for a new Sabbath from *Acts* 20. 7. and upon the first Day of the Week when the Disciples came together to break Bread, *Paul* preached unto them, ready to depart on the Morrow, and continued his Speech until Midnight.

Answer. Here is no help for you, Sir, in this Text, for how unlikely it is that *Paul* should keep a new Sabbath, seeing he made such hast to be at Pentecost; if he had set up a new Sabbath, and abolished the old, there had been no room for him at the Feast of Pentecost; and if the Jews that did believe were so disturbed, because they were informed that he taught against Circumcision and the Customs, what would they have done if he had broke the Sabbath, and taught others to do the same? If he had set up another Sabbath in the room of it?

For

For any Man to imagine this, is to do violence to his own Reason. Neither is there the least thing in the Text, or Context, or Verses following that doth in the least intimate any such thing as a new Day of Worship. And a hard piece of Work it would have been for the Apostle *Paul* to have got a new Sabbath into the World, seeing the old Sabbath was kept by Jews and Gentiles in every City, and the Light and Practice of it was in all Nations. For if there is such a blustering and wrangling amongst Professors now, because some are restoring again the way of the Sabbath that God commanded, what a stir would there have been if the Apostle had gone about to change the Sabbath? It would have been the ready way to have made Confusion, and to put a stop unto the Publication of the Gospel.

2. We should follow *Paul* as he followed Christ; for it was undeniably Christ's Custom to keep the seventh Day Sabbath, so it was *Paul's* Manner too to serve the same Day; Christ as his Custom was, went into the Synagogue on the Sabbath Day, *Luke* 4. 16. and *Paul* as his Manner was, did the same thing, *Acts* 17. 2. Christ preached and *Paul* preached, and where lies the difference

rence between Christ's Observation of the seventh Day Sabbath, and *Paul's* Observation of the seventh Sabbath? Mr. *Ward* makes it a great Argument for the Observation of the first Day for the Sabbath, because *Paul* preached once on that Day; and he may make as good an Argument for the Observation of the fifth Day of the Week to be the Sabbath, because he, and the *Quakers* have their Meetings on that Day.

But it is as clearly declared in *Acts* 18. that *Paul* preached every seventh Day, only the Translators have not dealt so clearly, for in *Acts* 20. 7. they tell us that *Paul* preached on the first Day, but in *Acts* 18. 4. they say *Paul* reasoned every Sabbath Day, and yet the Greek Word is the very same in both Places, as the Learned say.

Neither was this *Paul's* Practice only, but the constant Custom of all the Disciples that ever accompanied him, we find them in *Acts* 13. 14, 15, 16. solemnly observing the seventh Day for the Sabbath. Thus we may follow *Paul* and his Companions from Place to Place, and constantly find them observing the seventh Day for the Sabbath; and tho' he solemnly professed he had not shunned to declare the whole Council of God, yet this great slihter of Ceremonies never gives the least hint of a change

of the Sabbath, which undoubtedly he would have done, had it been any way altered; nay, he strictly requires all Believers to follow his Example, as he followed Christ, and certainly in the Observation of the Sabbath he followed Christ.

Mr. *Ward* conceits, that *Paul* only took the Opportunity to preach to the People on the Sabbath.

Answer, He may as well lay this Crime to Christ, that he did but take such Opportunities, and not in conscience of the Sabbath. So it is proved, that Christ's Custom herein is the very same with *Paul's*. Such as say that *Paul* only observed the Sabbath among the Jews, and not among the Gentiles, may be better informed if they read *Acts* 13. 42. Chap. 18. 4. where it is evident, that when the Jews were gone out of the Synagogue, the Gentiles besought *Paul* that these Words might be preached to them the next Sabbath; here the Apostle had the fairest Opportunity that possible could be desired, in the Jews Absence to instruct the Gentiles in a first Day Sabbath, if ever such a Change had been intended, for why should publick Preaching be deferred till the next seventh Day Sabbath, especially to the Gentiles, if the first Day had been a Sabbath?

2. However this is manifest, that the next Sabbath Day *Paul* did Preach, *Acts* 13. 44. and either it was in Answer to the Request made, or else if the Gentiles desired him to preach to them on some working Day, and yet the Apostle *Paul* deferred it to the known Sabbath Day; this will much more abundantly testify his special Respect to the seventh Day Sabbath, and this was sixty Years after Christ, as Historians tell us, and yet no account of a first Day Sabbath; so that beyond all Contradiction, the Apostle *Paul* and the Christians with him did constantly observe the seventh Day for the Sabbath, as Christ himself did; and we should be followers of *Paul* as he was of Christ: We must either press after our Pattern, or resolve to rest in Disobedience to so great a Commandment. Methinks ingenious Saints should ever read Christ Confirmation of the seventh Day Sabbath in the Apostles Practice, for undoubtedly such was *Paul's* constant Custom, was such as his Commission. It was not only in the Lord's Supper that *Paul* delivered to the Church by Precept, or President, which he received of the Lord, but his Constancy was equal in observing the Lord's Sabbath, as the Lord's Supper, and in requiring the same Church in the same Chapter, to follow him

him as he followed Christ, 1 Cor. 11. 1, 2.

And seeing it is manifest that *Paul* and the Saints with him, did constantly observe the known seventh Day Sabbath, both amongst Jews and Gentiles, and so God gives us no other reason of *Paul's* Custom, but that we should be Followers of that blessed Apostle, even as he also was of Christ in all Things.

You should not coin or invent Arguments contrary to the Scripture, of the Apostles constant Observation of the first Day for the Sabbath, to justify your own Prophaness, but bethink yourself what you shall Answer at the great Day of Judgment, when it shall be set fairly before you, that as it was Christ's Custom to observe the Sabbath, even so it was *Paul's* Custom, with the other Apostles, to keep the seventh Day for the Sabbath; and you should follow them as they followed Christ in this divine Duty, which is so plain a Command, unrepealed or altered. Ask your Conscience if you can't judge this a sufficient Answer for your weekly Pollution of the seventh Day Sabbath, that you had'st thought *Paul* had only practiced it to please the Jews, when it plainly appear that he did it purposefully for a Pattern to the Gentiles; and

that you may't be utterly Silent and left for ever without Excuse, take Notice, if your Spirit be not too much prejudiced, and thy Heart hardened against the Truth. That one of the fairest Patterns of the Apostle's for Sabbath keeping was set before these very Gentiles, *Corinthians*, whom he so strictly enjoins to follow him as he followed Christ; for in this famous City it was that this blessed Man abode, and preached in the Synagogue every Sabbath Day, and perswaded the Jews and the Greeks, *Acts* 18. 3, 4. I think any Man may reasonably suppose, that *Paul* who kept every Sabbath, as before, had kept the Sabbath, *Acts* 20. 7. And that when the seventh Day was over, *Paul* and the Disciples met that Evening, that is, the Evening of the first Day, being ready to depart on the Morning; which Evening his readiness to depart on the Morrow, seems to imploy that he went away on the first Day Morning. For it seems to me to be the Evening after the seventh Day, which Evening was the beginning of every other Day of the Week, *Gen.* 1. 5. 8. 13. 19. 23. 31. And that it was in the Evening after the Sabbath that *Paul* preach'd, I think probable from his being ready to depart on the Morrow, that is, on *Sunday* Morning, and from his Speaking till Midnight,

night, and till break of Day, *verse* 7. 11. And *Paul's* Manner was to Preach every Sabbath in the Synagogue, *Acts* 13. 14. 42. *Acts* 16. 30. *Acts* 18. 4. And *Paul's* preaching in the Synagogue did comprehend his Conscientious observing the whole seventh Day for the Sabbath, than instead of a President for the first Day, as Mr. *Ward* would make it. Putting all those Places in the *Acts* together, it seems a President for keeping the seventh Day Sabbath. And the breaking Bread, and *Paul's* Preaching to the Disciples that Evening till Midnight to be both after the Sabbath kept and ended; and his travelling the next Morning, *Acts* 20. 11. as it seems the Morning of the first Day after the Sabbath was over, makes it that he did not keep the first Day for the Sabbath, but traveled upon it. So supposing as before, that breaking of Bread imports the Lord's Supper, which the Disciples came together for upon the first Day of the Week, that might very well succeed *Paul's* and their's keeping the Sabbath before, upon the Evening of which first Day the Converted might come together to receive the Lord's Supper together, when they were distinguished from the rest of the Assembly, as is usual to this Day, to whom *Paul* preached Christ upon the Sabbath.

Sabbath Day before, and departed the first Day Morning.

2. It is but once that *Paul* with the Disciples came together upon the first Day of the Week to break Bread, and if we should admit that breaking of Bread was giving and receiving the Lord's Supper, I say it was but once, but one Instance, which was never yet understood to make a new Law, or repeal an old; and it would be very dangerous for Mr. *Ward* to affirm that once receiving the Lord's Supper by the Apostles and those Disciples who were at *Troas*, and that upon a special Occasion, should have the force of a Law to repeal and alter one of God's Ten Commandments, to all the World, in all after Ages. This once was upon occasion of *Paul's* being ready to depart on the Morrow, i. e. on the Day you call *Sunday*.

And not one Word of Instituting and Appointing the first Day of the Week for the Sabbath, or Repealing the seventh Day.

I further Answer, that it is likely that *Paul* abiding seven Days at *Troas*, which some think was *Troy*, or the Country there about, *Acts* 20. 6. kept as his Manner was, *Acts* 17. 2. 18. 4. the Sabbath there as his Custom was, and in
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the Evening when the first Day began, as every other Day of the Week did begin in the Evening, *Gen.* 1. 5. 8. 13. 19. 23. 31. The Disciples came together to break Bread, and that it was, I think, I have the Opinion of a whole Synod, *Lucius Ecclesiastical History, u Cent.* 313. d and 315. a b c d e *Basilea* 1624. *Synodus toletana.* Which breaking of Bread might be to receive the Lord's Supper together, or it might be only for common Eating or Supping together, for neither is positively or particularly express'd, and it may be it was common Eating, because in *Acts* 27. 35. the same Words is used for *Paul's* breaking Bread which was common Eating, in the Ship with the Soulders and Seamen who were Heathens, whatever the other Prisoners with *Paul* were, which the Series of the History there shews was common Eating, and I take to be so understood by Expositors, and in this very Chapter, *Acts* 20. 11. when *Paul* had broken Bread and Eaten he departed, which may be the same breaking Bread mentioned *verse* 7. and the same Word for breaking Bread is used, *Mat.* 14. 19. where Christ fed a Multitude with five Loaves and two Fishes, which was before the Institution of the Lord's Supper; and the same Word is used also, *Mat.* 15. 36. And at another miraculous feeding

feeding of a Multitude, *Mark* 8. 6. 19. which could not be the Supper, being before the Institution thereof, so that comparing *Acts* 20. 7. with *Acts* 20. 11. and *Acts* 27. 35. and *Mat.* 15. 36. and *Mark* 8. 6. 19. it seems it might be common Eating; but suppose it were the Lord's Supper, it is likely *Paul* having kept the Sabbath with them as his Manner was, and intended to be gone the next Morning, they might meet together at Evening to have the Lord's Supper, and after Supper *Paul* preached to them, and talked long, till break of Day, and then departed, which seems to be the first Day Morning.

But the coming together of the Disciples, *verse* 7. might be as Friends commonly do, when a Minister, or any other special Acquaintance intends to take a Journey in the Morning, to Sup with them over Night, I see no substantial Reason to the contrary; for this Sermon at *Troas* was only occasional, for the Disciples hearing of *Paul's* departure from them, and that they should see his Face no more, *verse* 25. could do no less then give him a Visit over Night, and Sup with him; and he could do no less then give them a Sermon, his Farewell Sermon; for this Sermon being Occasional, cannot bind us but on the like occasion, if so much.

2. This

2. This Sermon was extraordinary, that Meeting being on occasion of *Paul's* departure from them, never to see their Faces more, *Acts* 20. 38. And it was extraordinary that *Paul's* Sermon was reported of, to shew a Miracle wrought by *Paul* on *Eutychus*. Now if you will follow an extraordinary Thing, and Preach from Candle Light until Midnight, if you take *Paul's* Sermon until Midnight as an Example, binding you to do the like, then you, Sir, and other Ministers must Preach every first Day from Candle Light until Midnight, for so did *Paul*, there being many Lights in an Upper Chamber; but if you will say to Preach till Midnight is Extraordinary: *Answer*, so was this Sermon, for we read, not that *Paul* did Preach at *Troas* above this one single time, never before or after.

3. Our Question is of the Sabbath Day, not of the Night time; now instead of a Text which speak of the Day, Mr. *Ward* alleadge this Text which speaks of the Night, they therefore that alleadge this Text, *Acts* 20. 7. for the Day, are benighted, and are wofully in the darknels of the Night.

4. But suppose the Text had spoke of the Day, yet it will not prove the first

first Day to be the Sabbath, to be constantly and weekly kept; for this Sermon of *Paul's* cannot raise the Day any higher then a common Lecture Day, for on our Lecture Days we have a Sermon also, and yet they are Working Days.

5. Can you prove that *Paul* preacht this Sermon in Obedience to the fourth Commandment, that calls for the seventh Day? But this is the first Day, the seventh Day is at the end of the Week, but this at the beginning of the Week; you are as far wide as the end of a Thing is from the beginning of it: True it is you would fain steal away the fourth Commandment from the seventh Day, to Cloath your naked first Day, because you have no Command for it.

And who would have thought that *Mr. Ward* should be so hard to please, that the Twentieth Chapter of *Exodus*, and the whole Body of the Scripture that pleads for the seventh Day Sabbath will not satisfy him; should now take up fully satisfied with nothing, that he should refuse the Authority of God's Word for the seventh Day Sabbath, and feed on his own presumptuous Conceit about a new Day of Worship, concluding that this Example hath the force
of

of a Command in it, and if so, whether will this Man's Principle carry him, if he were at *Rome*? but to all the Ceremonies of their Church: But such as follow Examples without a Command, do make themselves Examples for others to be warned by.

And, besides, if we should take a first Day upon a supposed Meeting, here-upon it would endanger us with the Ceremonies of the Law of *Moses*, for by a far greater Colour of Reason Men might plead for Circumcision, the Feast of Pentecost, unleavened Bread, and many more Ceremonies from the Example of *Paul* and others in the Primitive Time; so that this Principle that thus goes by Example, carries us into all the Ceremonies of the Law, for such Examples may be pleaded with more Truth and Colour than Mr. *Ward* can plead for the Observation of the first Day of the Week to be the Sabbath; and altho' he endangers himself and others by pleading Examples as strongly as a Law, yet that which makes his Folly the more Rediculous, he cannot produce one Command or Example for the Observation for the first Day of the Week to be the Sabbath. Mr. *Ward* must needs bring a high Charge against the Apostle *Paul*, for calling God to Record that he had not shuned to declare

all the Council of God, and yet never opened his Mouth about the Change of the seventh Day Sabbath. It is strange that once mentioning of *Paul's* preaching on the first Day at Evening should be so much stood upon, when his constant Custom of Preaching and Praying upon the seventh Day Sabbath, both among *Jews* and *Gentiles*, is not only slighted, but opposed, as no Prove of the Sabbath. O! how indulgent are poor Creatures to Brats of their own Breeding.

Acts 11. 27, 28, 29. And in those Days came Prophets from Jerusalem unto Antioch; and there stood up one of them, named Agabus, and signified by the Spirit, that there should be great Famine throughout all the World, which came to pass in the Days of Claudius Cesar: Then the Disciples, every Man according to his Ability, purposed to send Relief unto the Brethren which dwelt in Judea, which also they did, and sent it to the Elders by the Hands of Barnabas and Saul.

1. Cor. 16. 1, 2, 3. Now concerning this Collection for the Saints, as I have given Order to the Churches of Galatia, saith Paul, so do ye upon the first Day of the Week. Let every one of you lay by himself in store, as God hath prospered him, that there may be no gathering when I come; and whosoever you shall approve by your

your Letters, them will I send to bring your
Liberality unto Jerusalem.

Now what likeness there is between
those two Places, *Acts* 20. *Cor.* 16. I
can see very little difference, and that
this yields nothing at all for Mr. Ward's
purpose, any Man who will read it twice
may easily discern that there is not one
Word of any Sabbath, or Rest weekly,
or of any Preaching, or any such thing,
not one such Word, either at *Corinth*
or *Galatia*, but the quite contrary, that
is, an Order that they should every one
of them lay by in store for the poor
Saints at *Jerusalem*, before the Famine
come, which was two or three Years
after; for *Paul* said, *Achaia* was ready
a Year ago, *2 Cor.* 9. 1, 2. And others
were forward a Year ago, *2 Cor.* 8. 10.
But here is not one Word in this Order
of the Apostle to keep holy the first
Day, nothing of that Day as a Sabbath,
no Praying, or Preaching, or of any
Worship, or Resting here, but only an
Order for every one of the Christians
to lay by himself in store, as some Tran-
slators read it, as God had prospered him,
which seems also when they were at
Home, which does include the casting
their Accounts that Day, and to tell
their Money they have got, and to re-
ckon how much their Stock is increas-
ed, and what can be reasonable spared

from their necessary Expences, that there might be no gathering when *Paul* came. And this I think any who reads the Text without great Prejudice, may easily see and know. So that for Mr. *Ward* to say he thinks it plain there, that the first Day was weekly observed at *Corinth* and *Galatia*, without any Word for it, seems to be all from a strong and willing Fancy, and very blamable, as highly imposing on his Hearers.

2. Now if the first Day of the Week had been the Sabbath, surely the Apostle knowing the proneness of our Nature to mind earthly Things, from which he rouseth Saints, would not have put upon them the Consideration of their outward Estates, but would have bid them set their Affection on Things Above, and not on Things on the Earth, *Col. 3. 2.*

1. Where read you in Scripture that Collection for the Poor was an Ordinance appointed or commanded on the Sabbath Day? May it not be done on any Day of the Week? How then gather you from it that the Day wherein it was done to be a Sabbath Day?

2. The Direction *Paul* gives for this Collection, shews evidently he intends

no Sabbath Day's Work, for there is not the least hint of any Assembly, tho' Custom hath prevailed so far with most I have met with, that they frequently urge the Text thus, Upon the first Day of the Week when ye come together. And tho' there is no such Words as *coming together*; let every one of you lay by himself in store as God hath prospered him.

3. He doth not enjoin them to a Church Meeting, nor to lay it before the Deacons, as doubtless he would, had there been a Church Meeting that Day, Let every one of you lay by himself in store, that is, at his own House in the Poors Box, which every tender hearted Christian should have always, with some Stock by him for Charitable Uses, *Tim. 6. 17. 18. Titus 3. 14.*

4. The Apostle exhorts every Man to take off his own Estate that he may give hereafter, doth notable overthrow the Conceit of a first Day Sabbath, for he Orders every Man to lay some thing by himself in store, as God as prospered him; that is, according as his yearly Revenues increaseth, or his weekly Trade prove more or less gainful.

1. I deny that there was any Colle-
P. 3 tion

tion, Meeting, or Sermon that Day; now if there was no Collection made, then there was no Meeting or Sermon, for these two are supposed to be by reason that there was a Collection for the Poor made, but there was no Collection made, for *Paul* did only speak of, or concerning a Collection, *verse* 1. and did but prepare them for a Collection to be afterwards made, for the Text saith, Let every one lay a-part by himself. Now itson thing for a Man to lay up Money by himself, and another to give Money from himself to Collectors, as it is in a Collection; and so you may see here was no Collection made on this first Day of the Week, but the Collection was to be made afterwards, at what time *Paul* should send the Brethren to gether it, *Cor.* 9. 1. 3. 5.

2. But suppose there once was a Collection on this first Day, yet it was no constant weekly Collection, for *Paul* saith, There should be no gethering when he came among them, as it is in the Text, and therefore this Collection, and the Metting, and Sermon built thereon was no weekly thing, and therefore no Sabbath, for this Collection must cease when *Paul* came to this Church at *Corinth*, how then could it be weekly?

3. If

3. If there was a Collection for the Poor, yet it was no ordinary, but extraordinary Thing, for it was not their own Poor in the Church of *Corinth*, but the Poor of a Foreign Church, the Poor at *Jerusalem*, 1 *Cor.* 16. 3. Like as once in *England*, we had a Collection for the Poor distressed *Palatines*, that lay at *Black Heath* in our glorious *Queen Anne's* Reign; but this was but once, it was no weekly thing, as Collections are for our Poor; now extraordinary Things binds not us to ordinary Practice.

4. Supposing, but not Granting, that there was a Collection, a Meeting, and a Sermon, yet these will not raise this first Day higher than a common Lecture Day: But here it is evident how sadly they are put to it, that will say something for there first Day Sabbath, and yet can say no better. For altho' Mr. *Ward* would make some show of Scripture, yet all amount to a bare Endeavour, to draw some support from an unwarrantable Sabbath, from any Text that doth but mention the first Day of the Week.

Question, Why should *Paul* have this done on the first Day of the Week?

Answer, It hath been clearly shewed
that

that *Paul's* constant Practice was to Preach on the seventh Day Sabbath, and that it was the Example he set before this Church of *Corinth* in particular, they being the Fruit of his Sabbath Exercise, who were enjoyn'd to follow him as he followed Christ; so that if can believe they walked in *Paul's* constant Practice in keeping the true Sabbath; we may easily Judge that *Paul's* Epistle was read in the Church at their solemn Assembly on the Sabbath Day; and we may not doubt but the Teachers would stir up the People to Liberallity, upon the Apostle's Order; and the rather seeing he closed his Epistle with it, that it might sit close and warm upon their Hearts; and forasmuch as they were not like to be so well stored at present upon the Sabbath, he would have it to be their first Work the very next Day, whilst the sweet Sence of the Epistle, and the heavenly Relish of Gospel Sermons, and other Ordinances which they enjoy'd the Day before, were yet fresh and pleasant upon their Spirits, and before they lanch-ed into the World's weekly Employments, which puts too great a damp upon our best Purposes; *Paul* would especially make chose of the first Day of the Week, and have them make it their first Business, next to the consideration of

of their Abilities how God have prospered them in worldly Goods, to present unto God in Secret by themselves the first Fruits of their Increase, for the refreshing of the Poor Saints, and as an earnest of their Duties towards God, unto whom they owed all. Thus with very good Reason did the Apostle make choise of the first Day for this Duty; but to assert the first Day for the Sabbath, because that *Paul* ordered every Man by himself to lay up something for the Poor Saints, there being not the least mention of a Church Meeting that Day, and yet, I say, to assert that Day for a Sabbath, is altogether Irrational, and utterly Unscriptual.

Mr. *Ward* concludes from *Mark* 2. 28. because Christ is called the Lord of the Sabbath, therefore he might change it: But, 1. the Question still remains, did Christ change it? If he did, let it be shewed, if not, let it not be affirmed. But, 2dly, I do humbly conceive that a Man may be Lord of what he may not Change; God hath made Man Lord of his Wife, *Gen.* 3. 16. *1. Cor.* 14. 34. *1 Pet.* 3. 5, 6. nay, Christ of his chosen People, but they may not change them. May the Man change his Wife, or do with her what he please? Nay, methinks rather we may argue from Christ's being Lord of the Sabbath, his Engagement to

to keep and care for it, and to maintain it, as he doth his People, and the Husband his Wife, *Ephe. 5. 22 to 29.* And so he seems to do, when he is so careful, that his Disciples who were to be put to flight, should not fly neither in the Winter, because that is tedious to their Bodies, nor on the Sabbath Day, *Mat. 24. 20.* And no less was the care of this tender Shepheard to the Souls of his Saints, whom he bears in his Bosome, as also to the Sanction of the Sabbath; and therefore adds this to their forty Years Prayers, that they might not be put to flight on the Sabbath Day, to the dishonour of God, and trouble of their Spirits, in Prophaning the Sabbath for the Preservation of their Bodies, which was designed for the good of their Souls, in hearing Prayers, and Prailes amongst the precious Societies of Gospel Saints. It cannot easily be imagined that Christ should be so careful in securing the Sabbath had it been Ceremonial, at such time as all the Ceremonies were abolished by the Apostolical Proclamation, *Col. 16. 17.* And yet it is imagined by Mr. *Ward*, that the Disciples were only warned of fleeing on the Sabbath by way of Prevention of the Jews Persecution.

And can it be conceived rationally that *Vespasian's* Armies, and *Titus's* Engens

gens should strike no more Terrour, than that the Jews instead of securing themselves, should trifle away their time in persecuting the Christians, had their flight been on the Sabbath.

And as our Redeemer thus generally and particularly owned this Sabbath by his holy Word, so he gloriously crowned it above all other Days by his mighty Works, viz. such Miracles as never Man wrought, *Mat. 11. 20.* If then those Cities were most honoured and engaged where his mighty Works were done, upon the same Account is that Day to be most highly esteemed, which Christ crowned with his greatest Wonders; God forbid that Gospel Saints should side with envious Saduces, in reproaching our Saviour for putting forth his Glory on that blessed Day, but rather with heightened Affections let that Sabbath be religiously observed, whereon such divine Vertue was shewed; neither doth our Saviour cease to Honour the Sabbath, but having owned it by his Words, and crowned it with his Works, and his constant Care both in Life and Death, was to leave a lively Predicament for his People to walk by.

2 For to say that Christ Jesus did Change the Sabbath, or make it void, and not be able to prove it, is to bear false

Truth defended: Or,

false Witness against Christ himself, who is faithful in all his House, even as *Moses* is said to be faithful in his House, *Heb. 3. 2. 5. 6.* Now we know that *Moses* hath most expressly set down from time to time the very solemn Season wherein his House should Assemble and Worship God; but of the Sabbath being changed, Christ never spoke one Word to his House; nay, on the contrary he declares that as long as Heaven and Earth last, his Disciples must not break one Jot or Tittle of those lively Oracles, that *Israel* received from *Sinai* to give unto us, *Acts 7. 38.* Yea, in particular, Christ owned the seventh Day Sabbath as his, and left it under his Hand, and Sealed it by his Miracles, and with tender Fatherly Care required his House to pray, that they might not be forced to flee upon it, forty Years after his Death.

And as for the Day which Sabbath Changers accept, and assert for their Sabbath, Christ never gave them one Syllable of a Precept, and for his President it hath plainly appeared, that he Journied freely fifteen Miles upon it; so that if the Sabbath be changed, Christ is far enough from *Moses's* Faithfulness in all his House. But, further, how dreadful is it to father that Change of the Sabbath upon the precious Son of God,

God, which is the detestable Design of the little Horn, the Changer of Time and Laws, *Dan. 7. 25.* What Charge that upon Christ which is the proper Presumption of Antichrist? Is not this the Whore of *Babylon's* Mark to change the Saints Time; and suitable is that Word in this Case, *Remove from me the way of Lying, and grant me thy Law graciously, Psal. 119. 29.* In saying Jesus Christ change the Sabbath, you make him a Transgressor, and there being no other way in the World to prove your Opinion, rather than fail you will make Jesus the Saviour an actual Sinner, and then he could be no Saviour; at which attempt, what is that Heart that will not Tremble. Mr. Ward say, Christ was Lord of the Sabbath, might not he change the Sabbath and be no Transgressor?

Ans. Tho' Christ was Lord of the Sabbath, he was made under the Law, and subject to it, *Gal. 4. 4.* Tho' he was the Sabbath Lord, yet the Law was his Lord, and had him at Command; on which account it was honourable, and the Lord is well pleased for his righteousness sake, he will magnify the Law and make it honourable. *Isa. 42. 21.*

Acts 2. 1, 2. On this Text Mr. Ward Glory not a little, for here, says he, Upon the first Day of the Week the holy
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Truth defended: Or,

Ghost descended, and Peter preacht a Sermon, and there were three thousand Souls converted, and they were baptized, and they continued stedfast in the Apostles Doctrine and Fellowship, and breaking of Bread, and in Prayer wherefore this Day we call our Christian Sabbath.

I Answer, 1. It is under Dispute whether this Day of Pentecost was on the first Day, or the fifth Day, or on the seventh Day that Year, for Pentecost keeping the Day of the Month, changed the Day of the Week every Year, and could not be on the first Day two Years together: But waving this Controversy. I thus Answer: Will you now turn Jew? You have often so branded us, yet we maintain nothing but the Lord's seventh Day Sabbath wrote on the Tables of Stone, but you now maintain Pentecost, confessed of all Men to be a Jewish Feast Day, and abolished Ceremonial Sabbath Day, never wrote on Tables of Stone, but plainly condemned by *St. Paul, Col. 2. 16.* If my Opinion be an Error, it is like a Muold-hill, but for certain your Opinion is an Error as big as a Mountain, for Pentecost is a movable Feast Day, it tell sometimes on the first Day of the Week, and sometimes on the second, third or fourth

fourth Day : Now when God commanded this Sabbath Day under the Name Pentecost, or fiftith Day, *Levit. 23. 15, 16.* he had no regard unto the first Day, or the second, or third Day, but unto Pentecost the fiftith Day, tho' it fell on the first Day of the Week, or second, and the Sacrifices offered on that Day, *Levit. 23. 17, 18. 21.* were to Sanctify the Pentecost the fiftith Day for a Sabbath, not to sanctify the first Day of the Week as is was the first Day ; so when the Holy Ghost descended, *Peter Preacht,* and on the Day of Pentecost, *Acts 2. 1.* And if these things did sanctify the Day wherein they were done, then they did sanctify Pentecost the fiftith Day for a Sabbath, not the first Day of the Week, tho' it fell on this Day ; also the Holy Ghost doth mention Pentecost Day, *Acts 2. 1.* not the Lord's Day, nor the first Day of the Week. Now we are to think, that he intended the Day as mentioned by him, not the first Day of the Week, which he mentioned not. When we keep Christmas Day, tho' it fell on the fifth, or sixth Day of the Week, we Celebrate that Day as Christmas Day, not as the fifth or sixth Day, so the Holy Ghost naming Pentecost Day, had respect to it as Pentecost Day, not as the first Day of the Week ; therefore if *Peter's Sermon*

Truth defended : Or,

did sanctify the Day as a Sabbath, then was an abolished Feast Day made a Sabbath, which is grosse Judailm: Now shall this Day be your Christian Sabbath?

2. This Day cannot stand by the fourth Commandment, for the fourth Commandment requires a weekly Day, but Pentecost was a yearly Day.

3. The fourth Commandment requires the seventh Day, but Pentecost is the fiftith Day, wherefore it is not the right Sabbath.

4. Christ did not command *Peter* to Preach on Pentecost Day, and therefore it had no Precept, and was but as Example; now Examples without a Command binds us not, but if I should grant this Example binds us, yet it binds us not to a Weekly Day, but at most to a yearly Day.

5. The Sermon of *Peter* was not to keep a Sabbath, but meerly Occasional; and therefore it binds us not, but on like extraordinary Occasions, and then too as much unto any Day of the Week as to the first Day, if their happen any the like occasion upon any other Day. On this Day of Pentecost the Apostles were

were miraculously filled with the Gift of the Holy Ghost, and speak with strange Tongues, insomuch as some Men were amazed, and astonished at it, but others mocked at it, and slandered the Apostles, saying, they were drunken or full of new Wine. Now here was a very great occasion for *Peter* to Preach his Sermon, partly to Inform and Instruct those that doubted, and were astonished; and partly to confute those that mocked at the Apostles, as if they had been drunken; so here was occasion great enough for *Peter* to Preach his Sermon on this Pentecost Day, tho' he had no respect unto the Day as a Sabbath Day. To conclude, Was this Meeting in Obedience to the fourth Commandment as is fained?

Mr. Ward says we have the Examples of the Apostles who preached on the first Day of the Week, and broke Bread, or received the Lord's-Supper, on the first Day, and made Collection for the Poor on that Day.

Answer, That Examples without a Command signify nothing, the good old Rule is, That we Live not by Examples, but by Precept, and by Examples which come under some Command or other, Examples without a Precept bind not; for the Example of *Paul's* preaching until

Midnight, *Acts* 20. 7. binds not us to do the like; Christ preached on a Mountain, *Mat.* 5. 1. And they that had Lands or Houses Sold them for the Poor, *Acts* 4. 34. But these Examples binds not, and the Apostles received the Lord's-Supper with Christ on the fourth Day Night, this binds not us to; and see 2 *Sam.* 12. 16. *Ezra* 9. 3. The like I may say of the Examples of the Apostles alledged for the first Day, they bind us not to do like, because they are naked Examples without any Precept, for there is no Command for the first Day of the Week to be the Sabbath in the Scriptures, tho' Mr. Ward pretend to a Divine Institution for it; the Text is, *Rom.* 14. 5. *One Man esteemeth one Day above another, another esteem every Day alike.* From hence Mr. Ward concludes, that the Sabbath is laid common with other Days, because this was some Day of great Esteem that the Apostle speak of.

Answer, As it is said one Man esteemeth one Day above another, so it is said another Man esteemeth every Day alike; and then it will follow by your way of Reasoning, that every Day was of great esteem, and a like great esteem, and thole that esteemed every Day alike, were the greatest Observers of Days; for there is the same Word *esteem* to one as to the another, and if every

every Day be alike, what will become of your first Day, which you say hath the force of a Command for it.

2. *Paul* might speak here not of the seventh Day, but of the first Day, for neither of the two Days are exprest in the Text, and I have as much Liberty to suppose the one, as you have, Sir, to suppose the other, there being no Command in all the New Testament for the first Day of the Week to be the Sabbath; therefore it is but an indifferent thing, and may be ranked among Things indifferent in this Chapter. As if *Paul* had said, This Man esteemeth the first Day above another Day, and another Man esteemeth every Day alike; if you will take the Word *every Day* in the largest Sence, then it includes the first Day, for the six Working Days are called every Day in the Scripture, in distinction from the seventh Day, *Exod.* 16. 4. then the first Day is no Christian Sabbath, for every Day is alike of the six Working Days.

3. For by Days, here are not meant any Days wrote on Tables of Stone, this cannot be proved, and then what have you to do with them, Sir, we speak for no Day, but the Sabbath Day wrote on Tables of Stone, *Exod.* 20. 4. If you will understand this Text of the *Jewish Days* once commanded, then the Text may be under-

understood of Ceremonial Days, which were never wrote in Tables of Stone; and it is most likely to be, for in this Chapter *Paul* speaks of Meats also, which never were wrote on Tables of Stone; but if you include the moral weekly Sabbath in the Text, then you make the fourth Commandment to stand for a Cypher in the Bibles, and like those wicked Priests, you are Partial in the Law of God, *Mala.* 2. 8. therefore you shall be least in the Kingdom of Heaven, *Mat.* 5. 19. for teaching Men to break the Ten Commandments of God.

5. By Days here we need not understand Sabbath Days, but Fasting Days, some esteeming one Day above another to Fast in, for the Jews had certain Days to Fast in, not commanded; the Pharisees fasted twice in the Week, *Luke* 18. 12. the Disciples of *John* fasted often, *Mat.* 9. 14. the Jews had voluntary Fasts in the fifth Month, and in the seventh Month, *Zech.* 7. 5. Chap. 8. 19. St. *Paul* therefore might speak of the fasting Days for ought you know, which some esteemed, and others regarded not.

6. By Days here may be understood such Days as the *Gentiles Romans* used, when they were Idolaters, as thinking, some of them, that it was good to Fast and to Worship God on these Days, in which

which they were wont to serve their Idols; some of them esteeming one of those Days above another common Day to serve God in. In *Paul's* Time some Christians did Eat Meat offered in Sacrifice to Idols, 1 *Cor.* 8. 1. 7 Chap. 10. 25. 28. as they were wont to do when they were Idolaters; and of such Meats it is like enough *Paul* speaks in *Rom.* 14. Now as they used Idolaters Meats, so is it like enough they used Idolatrous Days some of them, one Man esteeming them, another not regarding them; and of these Days *Paul* might speak of, *Rom.* 14. 5. For of such Days he speaks to the Believing *Galatians*, as you may see in the Text.

Objection of Mr. *Ward's* that he makes against the Sabbath Day, in *Galatians* 4. 10. 11. *Ye observe Days, and Months, and Times, and Years, I am in fear of you, lest I have bestowed on you Labour in vain* Here say Mr. *Ward*, all Jewish Days and Times are spoken against.

Answer, I grant that all Jewish Days not wrote on Tables of Stone may be here spoken against, if you will understand the Text of Jewish Days; but this Text speaks not of the seventh Day Sabbath wrote on Tables of Stone; we find not these Days, Months, Times and
Years

Years to be wrote in Tables of Stone, as in *Exod.* 31. 18. And yet by these Days here you Judge, that the Apostle intends the weekly Sabbath.

I Answer, there is just seven Days in all, and the seventh Day is the Sabbath of God, and yet this must be the Day, rather then any other of the six Days, that the Apostle Words must be turned against, as if it had been *Paul's* Business to speak against the Sabbath, which was wrote with the Finger of God in the Table of Stone; yea, against that Law that *Paul* himself was convinced of Sin by, *Rom.* 7. And also he prays against the Error of thole that went about to make it void, himself likewise kept the seventh Day for the Sabbath, as hath been abundantly shewed; and those *Galatians* received their Rules and Directions from those that are Sabbath keepers, even the Church at *Jerusalem*, and the Apostles and Elders, *Acts* 16. 4, 5. 13. So that at most it is but your unreasonaale Presumption to conclude, that *Paul* did speak one Word against the seventh Day being the Sabbath, for it is not mentioned in *Gal.* 4. 10, 11. And besides in *Galatia* were some Disciples, *Acts*, 18. 1. 4. 23. in which Chapter it is said *Paul* preached at *Corinth* every Sabbath.

Sabbath Day, and perswaded the *Jews* and the *Greeks*; and *Paul*, *Gal.* 1. 2. directs his Epistle to the Churches of *Galatia*, where probably were some converted, and many unconverted. And *Gal.* 4. 3. *Paul* says, When ye were Children, ye were in Bondage under the Rudiments, or under the Elements of the World; which seems the Heathen World, *verse* 8. when they knew not God, they did service to them who they knew by Nature were no Gods, which was the Case of the Heathens, for the *Israelites* did then, and do still Worship *Jehovah* who is the True God. So as this Place seems especially directed to those who had an Heathenish Education, who before served those who were no Gods; who after they knew God, *Gal.* 4. 9. were turning again to the weak and beggerly Rudiments, to their first Teachings, and Heathenish Instructions, which *Paul* there blames them, *verse* 10. You observe Days, and Months, Times and Years, *verse* 11. I am afraid of you, least I have bestowed upon you Labour in vain.

2. This Text may be understood not of Jewish, but Heathenish Days, and Times, for Mr. *Perkin's Case of Conscience*, chap. 23. p. 48. favoureth this sense, saying, The *Galatians* in likelihood observed

served Days in the Heathenish Manner. And *Wolves* on the fourth Commandment, page 93. saith, These Texts, *Rom.* 14. 5. *Gal.* 4. 10. were spoken of the Gentiles's White and Black Days, and of their clean and unclean Meats. Mr. *Warren* on the Sabbath, page 45. saying, The eighth Day of the Month was observed by the *Grecians*, and the ninth Day of the Month by the *Romans*. But what need of History for this, being *St. Paul* gives us to understand, that once these *Galatians* had observed Months, and Years, and Days; for *St. Paul* is most clear, for in this Text, *Gal.* 4. 8, 9, 10. he speaks of the Time wherein the *Galatians* were Idolaters, saying, Then when ye knew not God, ye served those which were no Gods; and they turned again, or the second Time, unto the beggerly Rudiments, whereunto as from the beginning; that is, when they were Idolaters they would be in Bondage again, or the second time; and then *Paul* tells them, verse 10. those Days, Months and Years whereunto they would be in Bondage the second time, as they were before when they were Idolaters.

Some are of Opinion, that this Text may be understood of Heathenish Days, which they counted Lucky and Unlucky Days, for such are not to be born withal among Christians.

But

But what if I should add, Why may not the Observation of Days blamed in those Scriptures be among others, the Observation of the first Day, for Worshipping the *Sun*, which was long before by the Heathens; which makes it most probable that those Days, and Times, and Years, were Seasons appointed for the Idol Worship; and they observed Days and Times, Months and Years; yea, they were so much for the first Day of the Week, that they called that Day *Sunday*, or the Day of the Sun, 2 Kings 23. 10, 11. And it seems more probable, that the beginning of its Observation was from the Worshipers of the Sun, that offered Horses to the Sun, and when in reason should they do it, but on the Day they gave to the Sun; and I heartily wish that all that profess the Christian Religion would stand clear from this kind of Idolatry, Ezek. 8. 16, 17. For the Heathens generally observed *Sunday*, and their Princes and Magistrates being Heathens, some of those converted to the Christian Faith, might in some sort decline; for it is certain that many do Things now which relate to Worship, in Compliance with those under whom they Live, and so have done in former Ages; and it is certain they observed Days, which

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Observation *Paul* blamed; and it is to me most likely, that the principal one was *Sunday*, which the Heathens observed; wherein the converted Heathens, were by their Heathen Parents, who knew not God, first instructed before they knew God, *Gal. 4. 8.* which *Paul* calls weak and beggarly Elements, *verse 9.* which Words of *weak and beggerly Elements*, do certainly not refer to any part of the moral Law.

It is well known, that there is other Days that the Jews did observe, besides the Sabbath, as Days of unleavened Bread, and Days of Atonement; tho' for my Part, as *Mr. Stannet* say, I cannot think that the Apostle intends any of them for the Reasons before, and because he calls them weak and beggerly; which Words carry too much Contempt for the least appointment of God, altho' it was now abolish'd; but to imagine that the Apostle calls the Sabbath a weak and beggerly Element, is contrary to all Scripture, and all right Reason: What did God himself, the Strength of *Israel*, when he had done all his Works, rest in, and was he refreshed in a weak and beggerly Element? *Exod. 31. 17.* For shame let Reason be shewed why this should be a weak and beggerly, seeing all that God speak from Heaven was free from this Impediment; and
why

why should there be so many rich and precious Promises to the keepers of that which was weak and beggerly? Did God write that which was weak and beggerly in the ten Commandments, that are more precious than thousands of Gold and Silver, *Psal. 19. 10. Psalm 119. 27?* So that upon the whole of this in *Gal. 4. 9. 10. 11.* it seems more likely that *Paul* blames them for observing the first Day, if it were at all then observed by Christians.

As to what is objected by Mr. *Ward* from *Col. 2. 16.* where *Paul* says, *Let no Man Judge you in Meat, or in Drink, or in respect of an holy Day, or of the new Moon, or of the Sabbaths Days, which are a shadow of Things to come, but the Body is of Christ.* Here Mr. *Ward* says all Sabbaths are shadows and abolished, and so of the seventh Day Sabbath.

Answer, In the general I acknowledge this of *Col. 2. 16. 17.* at first seemed the most colourable Objection that I know of. *Coloss* is said to be in *Phrygia*, and the Inhabitants Heathens: This Epistle *Col. 1. 1, 2.* *Paul* directs to the Saints and faithful Brethren in Christ which are at *Coloss*, which it seems were converted Heathens, and it may be some persecuted and converted Jews, *verse 9, 10* *Paul* prays for them, that they might be fruitful in every good Work,

of which good Work the Law of God is a Rule. And *Col. 2. 8. Beware least any Man spoil you through Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ.* The Philosophers who are thought to have been *Platonists*, that is, a Follower of *Plato's* Sect, would then, as others now, have put a Cheat upon them by their Traditions, to withdraw them from God's Institution, after the Rudiments or first Teachings of the Heathenish World, which were corrupt.

The Heathens had other Objects, as Sun, Moon and Stars; and ways of Worship, contrary to God and his Laws, as you may read in the Scriptures. Let no Man therefore Judge you in Meat or in Drink, or in respect of an holy Day, or of new Moon, or of Sabbaths, or Weeks, *Col. 2. 16.* Let no Man Judge or Centure you, or Impose upon you that as necessary, which is not after God and his Laws. There were Festivals among the Jews which were Typical and Ceremonial, and among the Heathens which were Idolatrous; against which Rudiments of the World, *verse 8.* *Paul* speaks more from *verses 20. to 23.* to which *Paul* would have them dead, and not as tho' living in the World, which was there Heathenish, not to be subject to Ordinances after the Commandments

ments and Doctrines of Men, of Heathenish Men, which Things have indeed a shew of Wisdom in Will worship; which second Chapter seems mainly aimed against the Philosophical Heathenish World, their Will worship after the Commandments and Doctrines of Heathenish Men. Tho' some learned Men have thought, that it refers to the Inclinations of some there to the Ceremonial Law, abolished by the Death of Christ.

Now the *Greek Word Sabbaths*, as the learned say, do signify Week or Weeks, *Mat. 28. 1. Luke 24. 1. John 20. 1. 19.* which in the Plural Number doth signify Sabbaths or Weeks, and in the New Testament is used for Week, and for Sabbath; and if Sabbaths in *Col. 2. 16.* do mean Weeks and not the seventh Day Sabbath, then that Objection of Mr. *Ward* falls. And if it mean the first Day, *i. e. Sunday*, which the Heathens observed, then it is against Mr. *Ward*, so far as *Paul's* blaming him. And if it means Weeks, as it seems to me more likely, it ought to be here rendered, or if it means Ceremonial Sabbaths, then so far as this reaches, it refers to the Observation of Weeks and Ceremonial Sabbaths now abolished.

And Mr. *Ward* says Sabbaths here must be meant of the seventh Day Sabbath, which Words are against the O-

Truth defended, Or,

pinion of many learned Men, and he thinks the seventh Day Sabbath was then at an end, which end we read not of in the Word of God, but find it still observed in some Churches of Christ to this Day; nor do I find any new Order from Christ or his Apostles, as he surmises, to keep the first Day of the Week for the Sabbath.

And in *Col. 2. 16.* Let no Man Judge you in respect of a Festival, or of the new Moon, or of the Sabbaths, besides the seventh Day Sabbath; There were at least three Festivals or Sabbaths amongst the Jews. At the Passover, the Feast of unleavened Bread, seven Days from which Passover, *Levit. 23. 4. 5.* we have the pretence for *Easter*, now ceased, as before.

The Feast of Pentecost, fifty Days after the Passover, that is seven Weeks after, *Levit. 23. 15, 16.* where we have the pretence for *Whitsuntide*. There were also the Sabbaths of Years, Every seventh Year shall be a Sabbath of Rest unto the Land, a Sabbath to the Lord, *Levit. 25. 4.* and after seven Sabbaths of Years, *verse 8.* they were to sound the Trumpet of the Jubilee, *verse 9.* and ye shall hollow or sanctify the fiftith, *verse 10.* And hence, as I take it, we have the Ground for the *Roman* Jubilees. Now it seems to me, that if the Word there

there do mean Sabbaths, that those three may be blotted out and taken out of the way, and all Heathenish Feasts, Festivals, Weeks, and Sabbaths, as well Sunday as the rest, *Col. 2. 14*

But that which I think does fairly and fully Answer the whole Objection from *Col. 2. 16.* besides what is hereafter offered by learned Men, may be that this is a Caution against Judging the Believers at *Coloss.* in Meat, or in Drink, or in respect of the Festivals, new Moons, or Sabbaths, and seems to agree with *Rom. 14 4, 5, 6.*

And we find not in either of those Epistles one Word to alter the seventh Day to the first, all that would be a forced Interpretation; and whether it be meant at that Time and Place of Judging for, or against those Meats and Drinks, or Days, or Feasts, or Fasts, or Weeks, or Sabbaths, whatever they were, is not now over ealy to be resolved. It is likely some converted Teachers, whether Jews or Gentiles, had taught what was not right about Days, and it is certain there are some Things in *Paul's* Epistles hard to be understood, *2 Pet. 3 16.* and if they were hard to be understood in *Peter's* Time, which was *Paul's* Time, for they were Contemporaries, much more hard now near 1723 Years after; and by whom hard
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Truth defended: Or,

Places in *Paul's* Epistles were then wrested we may gather a little light, 2 *Pet.* 3. 17. such as were not subject to the Law of God were the wrestlers; and this Place in *Col.* 2. 16. seems strongly wrested beyond the Words of it, which are against Judging the Saints at *Coloss.* in those respects at that time, when the Ministers of the Gospel had much to do to preach Christ, by Christ to lay the foundation of Christianity, which foundation in the Lord Jesus Christ the Redeemer of the World, *Paul* soundly laid in this Epistle, *Col.* 2. 3 14. 16. which Caution against Judging one another was no doubt at that Time and Place necessary, and rightly understood is still of great use.

Let no Man begile you, or seduce you, *Col.* 2. 18. wherefore if ye be dead with Christ from the Rudiments of the World, whether Heathenish or Jewish, why are ye subject to Ordinances, *verse* 20? According to the Commandments and Traditions of Men, touch not, taste not, handle not, which all are to perish with the using, after the Commandments and Doctrines of Men, *verse* 21, 22. which are appointed not by the Lord, but according to the Pleasure of Men, as I think your first Day is; whereas the seventh Day is appointed by the Lord, and the Conscience and the

the whole Life of Man, ought to be governed by the Commandment of God, without added or diminishing from it, *Deut.* 12. 32. Which Commandments of Men have indeed a shew of Wisdom in Will-worship, *Col.* 2. 23. Worship which some Men imposed on themselves and others, as if they could do and teach better and wiser than God had commanded, which it seems is an old and humane Infirmity.

Mr. *Cawdrey* and Mr. *Palmer* in their Treatise of the Sabbath, page 50. says, That the Apostle in *Col.* 2. 16. speaks of the other holy Days and Sabbaths, and not of the weekly Sabbath. Mr. *Shepherd* in his Doctrine of the Sabbath, page 166. speaking of *Rom.* 14. 4, 5. *Gal.* 4. 10. *Col.* 2. 16. saith, If we suppose that these Places be meant of the weekly Sabbath, and rigidly urge them, we may quickly press Blood instead of Milk out of them, and wholly abolish the Observation of any Sabbath. Dr. *Owen* in his Treatise of the Sabbath, page 214. speaking of *Col.* 2. 16, 17. saith, It is known and confessed that at that time all Judaical Observations of Days, whether Feasts, or Fasts, weekly, monthly, or annual, where by themselves, and all others called their Sabbaths, and that kind of Speech which was then in common use, is here observed by the Apostle,

Truth defended: Or,

posle; it must therefore necessarily be allowed that there were two sorts of Sabbaths amongst them, the first and principal was the weekly Sabbath, so called from the Rest of God, upon his finishing the Works of Creation; and other Days became from their Analogy, thereto to be called Sabbaths also.

But the difference between these Sabbath was great, the one of them was ordained from the foundation of the World, before the entrance of Sin, and so belonged to all Mankind in general. The other were appointed in the Wilderness as a part of their peculiar Church Worship of the *Israelites*; the one was directly commanded in the Decalogue, wherein the Law of our Creation, (*the Doctor calls it the Law of our Creation*) was received and expressed; and that other Sabbaths have their Institution expressly among the residue of Ceremonial temporary Ordinances. See to the like purpose in his Book, pages 215, 216, 217.

Mr. *Richard Byfield* in his Treatise on the Sabbath, page 130. on Col. 2. 16. saith, That the Apostle there speaketh not of the fourth Commandment, because he teacheth expressly of those Sabbaths which were of the same rank with the new Moons: And that he speaketh as he doth to the *Galatians*, Chap.

4. 10. of the Observations of Days, Months and Years, which pertained to the servitude and bondage of weak and beggerly Rudiments, as in *verse 9*. Now, saith he, that any Precept of the Decalogue should be so accounted and reckoned as a weak and beggerly Rudement, was far from the Apostle to think, and is abhorred to all Christian Ears and Religion; which I think Answer to Mr. Ward's Objection from *Col. 2. 16. 17.*

Mr. Barbourn in his Book of the Sabbath, page 47. saith, *Col. 2. 14. 16, 17.* makes such Things only to be shadows of Christ as were against us, and contrary to us. Now the seventh Day Sabbath is neither against us, nor contrary to us, but for us, for the Sabbath was made for Man, not against Man, *Mark 2. 27.* It was made for the good of Man's Soul and Body both, and therefore it is not contrary to him, so the seventh Day Sabbath is none of the Sabbaths spoken of in this Text, *Col. 2. 16.* Now if you make the seventh Day Sabbath by this Text a shadow and abolished, then you abolish the whole fourth Commandment, and it must stand as a Cypher in our Bibles, for all that is there commanded is to rest from Labour, and to Worship God on the seventh Day. Now if you abolish these Things as shadows, so as we may not now rest from

from Labour and Worship of God on the seventh Day, then the fourth Commandment commands nothing. But by the way, I can but wonder, that Ministers who pretend to make so much Conscience of God's other Commandments, should make so little of the fourth Command, as to bind their Wits to overthrow it, they must give an account for it at the Day of Judgment?

Mr. *Ward* in his Exposition of the Thirty first Chapter of *Exodus*, takes the Law for the seventh Day Sabbath to be a new Yoke to the Gentiles, because it was given to the Jews, as a Sign or a distinctive Mark, and for a perpetual Covenant, *Exod.* 31. 13. 16, 17. *Ezek.* 20. 12. 20. But this also will be against him, as you may see. That it was then new to the Heathens, who observed the first Day I agree; it is true it was a Sign, but such a Sign as all Profelytes did embrace and obey till the coming of Christ, and by him is made a perpetual Law, *Mat.* 5. 18. and so a perpetual Sign between him and his People. Yea, God having so directly resolved that the seventh Day should be the Sabbath, that it is not a new Yoke, but an old Institution for the good of Mankind, given at the Creation, and commanded in the Decalogue, and so given with the rest of the Commandments

ments and made perpetual by him; *Luke 16. 17.* And so God's Yoke is an Easy Yoak, for it is only to take the commanded seventh Day for the Sabbath instead of the first Day, which Mr. *Ward* and others should willingly take upon them.

Mr. *Ward* adds, that the Jewish Sabbath, so he often calls it, and the Word Jewish runs much in his Mind, seems to be, he say, not a Continuation of a former Sabbath, but rather a new Institution, which I cannot find in the Word of God, as he says, he has shewed before, which upon all the search I have made I cannot find it, and I am loath to observe what I cannot find to be the Will and Mind of God. Mr. *Ward* saith, that the seventh Day Sabbath is a Sign and perpetual Covenant to distinguish God's People from others, that is, saith he, the People of the Jews from other Nations; which last Words *the People of the Jews from other Nations,* are added by Mr. *Ward*.

I Reply, That the Sabbath was and is a perpetual Sign and Covenant with all true *Israelites*, that is all true Believers, in all Nations, in all Ages, from the beginning of the World to the end of it, to distinguish such from the disobedient to God's Law.

Soul 1st p. 120 Mr.

Mr. *Ward* repeats from *Exod.* 31. 13. that the Sabbath is a Sign, and yet doubts whether it was observed at all, or long before this Time had been forgot. To which I Answer, If the Sabbath were a Sign, and such a perpetual Sign to be kept throughout their Generation, as it was, and if it were a perpetual Covenant between the Lord and them, as it was, as he says, and made known to them before, then they surely knew what Day of the Week it was, and forgot it not, but observed it as they do every Week where they Live to this Day, which Mr. *Ward* have no reason that I know of to doubt; and if it were so, that the Sabbath was long before forgot, and if the Days of the Week are all uncertain, and none can tell which was, which where, are we then but in utter uncertainties, and when some study to spin out Disputes into so fine a Thread, as to make the Day begin and end at one Time, which God have so firmly settled to begin and end at another Time, *Gen.* 1, 5. 8. 13. 19. 23. 31. And to make the Week Days all uncertain, which is to made that dark and difficult which the Scriptures and Works of God have made plain; and those who defend the Change of the seven Day Sabbath to the first Day, and teach it to others, let such have a care of that threatening,

threatning, for it is certainly dangerous, *Mat. 5. 19. 20.* And these Objections for the seventh Day Sabbath to be abolished, and a perpetual Sign and yet forgot and uncertain, contradict one another. Mr. *Ward* says God had a particular Respect to their Rest from their bondage in *Ægypt*, by the Preface to all the Commands, *I the Lord thy God, which brought thee out of the Land of Ægypt;* and by the close of this Command, as repeated in *Deut. 5. 15.*

I Reply, be it so, yet that was such a Deliverence as the Gentiles then had a share in, and as concerned all the People of God at that time in all the World to take special Notice of; and such a Deliverence as ought all Christians in the World to celebrate to this Day.

He there again go back to *Exod. 16.* for a new Sabbath, which is replied to before, that I find no such thing there as a new Sabbath; and he says, as God by *Moses* did give a new Epocha, or beginning to a Circulation of Sabbaths at *Marab*, so might Christ by himself, or his Apostles fix another Epocha from his Resurrection. I Reply, that neither of these Epochas being found in the Scripture, I think him blameable for saying God did give a new Sabbath by *Moses*, which we do not read he did give; and if it be not in the Scripture,

Why does he affirm that God by *Moses* gave it? And, he says, it is not expressly said that Christ did bid his Apostles to fix another Epocha from his Resurrection, yet he says that Christ gave them Commandments for that purpose, *Acts* 1. 2, 3. and for the greatest Man living to say that Christ gave them Commandment for that purpose to change the Sabbath to the first Day of the Week, without a Word from Christ for that purpose, seems to be highly blameable; every Word of God is pure, therefore add thou not unto his Words, least he Reprove thee, *Prov.* 30. 5, 6. We do suppose with Reason the Commandments given by Christ to his Apostles, was to preach the Gospel, to Discipline all Nations, to Baptize in the Name of the Father, and of the Son, and of the Holy Spirit, and to teach all Things he had commanded them, and yet never commanded to teach the People to keep the first Day of the Week for the Sabbath, *Mat.* 28. 19, 20. *Mark* 16. 15, 16, 17. *Luke* 24. 46 to 52.

And we have other Commands of Christ to some of his Disciples, *John* 21. where he gave this to *Peter*, and in *Peter* I think to all the rest, and to all succeeding Ministers of Christ, *verse* 15. Feed my Lambs, *verses* 16, 17. Feed my Sheep, *ver.* 19. Follow me. Which things, *Acts* 1. 3. Christ

Christ speaks, but not one Word of Command in particular Christ gave to the Apostles for a new Sabbath, does not appear that I know of there, or elsewhere in the Scripture, but when they are produced I hope his Ministers and Churches will receive them, and what else the Apostles had by Inspiration of the Holy Spirit after Christ's Ascension, concerning the ordering of his Churches, and rightly constituted Officers, or concerning any thing else which are recorded in the Scriptures we readily embrace. And I request Mr. *Ward* to take heed how he lay any other Commandments on Christ for any other purpose, but what are written in the Scriptures; and if there be no such Commandment from Christ in the Scriptures for that purpose, for his Apostles to fix another Sabbath from his Resurrection, why do you affirm it? If your Cause were good, yet such means to defend it I think cannot be justified.

And as to what Mr. *Ward* say, that not one Jote or Tittle of the Law is destroy'd, but doth continue in full force, meaning the Ten Commandments, and that we are all under that Law as the substance of the Duty.

I Reply, that he there again acknowledges that we are all under that Law, that is, under the Ten Commands, and

that they still continue in full force, and if so, I would ask him one Question, who can resolve us what is, and what is not Substance in God's Commands, but God himself who gave them; he knows what bad work several have made by endeavouring to mangle them, especially those of the first Table, and indeed those of both Tables.

And another Scripture abused by Mr. *Ward* for the first Day of the Week to be the Sabbath, is, *Rev.* 1. 9, 10. *John* was in the Isle that is called *Patmos* for the Word of God, and for the Testimony of Jesus Christ, and was in the Spirit on the Lord's-Day; which Mr. *Ward* would have to be the first Day of the Week; but that this was an Individual Day is uncertain, for St. *John* says not what Day it was, and therefore we should Inquire into some other Scriptures, seeing they are able to furnish us thoroughly to every good Work, *2 Tim.* 3. 17. And if the first Day shall any where in Scripture appear to be called the Lord's-Day, I shall be willing to own it; but grant the first Day should be here intended and called the Lord's Day, yet how dare any one avouch it to be the Sabbath Day, since we have not the least hint in Scripture to warrant it, much less to reject the true Sabbath,

bath, and to set up the first Day in it's stead contrary to God's Command.

Some have thought this to be a yearly Day in *Rev. 1. 10.* in Commemoration of the Birth of Christ, which some think was in *December*, and therefore we in *England*, and a few others who observe the Old Style, keep the 25th of *December*; and the rest of the Christian and *Romish* World, who observe another Day upon that Account, keep the 15th of *December*, i. e. ten Days sooner than we in remembrance of it. Some say the Day of Christ's Birth was in *September*, as you may find *Gregorys Posthuma*, page 164. that the Day of Christ's Birth was not kept till 532 Years after; he says the *Alexandrians* and *Ethiopians* hold he was Born the sixth Day of *January*, and the Bishop of *Middleburge* that he was Born in *April*, and *Beroaldus* in *October*, *Sealiger* and *Calvisius* that it was in *September*; and about which there are so many several Opinions who shall resolve us. But supposing it were in *December*, either those who observe the 15th of *December*, or those who observe the 25th, are certainly out in that Observation, one of those must needs be out and mistaken, unless they will both yield, that if Men observe any one Day upon that Account it sufficeth, no matter which;
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Truth defended: Or,

or unless they will say that if the Church in *France* or *Rome* Command the observing the 15th Day there, that is the right Day thereupon which Christ was Born, because the Church there says it; and if the Church here observe the 25th, that is the right Day here, because the Church here says it: By which large Rule other Churches may as well observe any Day they please, but no one Day at all being appointed that I ever read of in the Scripture, for Commemoration of the Birth of Christ. Some think the Lord's Day in *Re. 1. 10.* is a yearly Day in Commemoration of the Resurrection of Christ, commonly kept upon *Easter* Day.

And some think the Lord's Day in *Rev. 1. 10.* to be that great Providential Day in the latter Days, when Christ will appear to plead the Cause of his lordly Authority and kingly Power, which they think *John* see in that Vision; and some take it to be the Day of Christ's Coming, which, *1 Thes. 5. 2.* is called the Day of the Lord, or the Lord's Day, which Day, *Phil. 1. 6. 10.* is called the Day of the Lord Jesus Christ, and the Day of Christ.

2dly. The first Day of the Week is no where called either the Lord's Day or the Sabbath Day in Scripture, more than

than any other Day; but any other Day or Time wherein the Lord Discourses himself unto his People, is properly called Lord's Day, or the Day which the Lord hath made, *Psalms* 118. 24. And sometimes it is called the Sinners Day to obtain Mercy, *If thou had'st known, at least in this thy Day, the Things that belong to thy Peace,* *Luke* 19. 42.

Some think the Lord's Day in *Rev.* 1. 10. to be a weekly Day, which some have thought it to be the first Day of the Week, which they commonly call *Sunday*, for which they alledge Ecclesiastical Tradition. Others think if it be a weekly Day, that it is the seventh Days of the Week, for which they alledge divers Scriptures, and which is to be preferred in such Cases, which God have thought fit to leave soundetermined as this in *Rev.* 1. 10. The first Scripture is *Gen.* 2. 1, 2, 3. that Day which the Lord blessed and sanctified is the Lord's Day, but the seventh Day of the Week is the Day which the Lord blessed and sanctified, therefore the seventh Day is the Lord's Day. Now altho' all the Days of the Week are the Lord's, that is, it was he that made the division of Time into seven Days, and there staid, and every Day is his; yet he having peculiarly blessed and sanctified, and called the seventh Day his, and rested on it,

Truth defended: Or,

it, and set it a-part for Man to rest upon, and he having no where that you can find in his Word, said any such thing of the first Day, or of any other Day of the Week, but the seventh only. 2dly, *Exod.* 16. 29. the seventh Day is said to be a Gift, the Lord have given you the Sabbath, and so you should take it as a Gift from him, as his Gift, and as the Lord's Day. 3dly, Another Scripture to prove that the seventh Day Sabbath is the Lord's Day is *Exod.* 20. 10. where the seventh Day is directly affirmed to be the Sabbath of the Lord's, that is, the seventh Day is the Lord's Sabbath Day, or the Lord's Day of rest, or the Lord's Day. And the like is in *Deut.* 5. 14. the seventh Day is the Sabbath of the Lord thy God; and not the first Day as Mr. Ward would make you believe in his Exposition of the twentieth Chapter of *Exodus*.

Now that which is the Lord's Sabbath Day, I should think cannot well be denied to be the Lord's Day, and it being his Sabbath Day, does not make it cease to be a Day, or cease to be his Day, and if it be his Day, then it is the Lord's Day.

Or we may Reason thus: That Day which the Lord commanded to be kept Holy is the Lord's Day, but the seventh Day is that Day which the Lord commanded

manded to be kept Holy, therefore the seventh Day is the Lord's Day.

Now the seventh Day is that Day which the Lord commanded to be kept Holy, and not the first Day, as appears from *Exod.* 20. 8. 10. and *Deut.* 5. 12. 14, 15. the latter end of that 15th Verse is very Cogent, for thus hath the Lord commanded thee to do, or to make the seventh Day the Sabbath, for in six Days the Lord made Heaven and Earth, and on the seventh Day he rested, and was refreshed, so the seventh Day is the Lord's Day. *Exod.* 31. 18. the Lord gave to *Moses* two Tables of Stone, written with the Finger of God, and the Tables were the Work of God, and the Writings were the Writings of God; upon which Tables of Testimony, or Witness, the fourth Commandment was one; the Ceremonies that were to be abrogated by Christ, were written all by *Moses*, but this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no Ceremonial Law was put, to shew that they should be the perpetual Rules of the Church, *Heb.* 9. 3. *Ye shall not put nothing unto the Word of God which he Commanded you, neither shall ye take ought there from, that ye may keep the Commandments of the Lord your God, which I command you, Deut.* 4. 2. Six Days shall

shall Work be done, but the seventh Day is the Sabbath of rest, an holy Convocation, ye shall do no Work therein, it is the Sabbath of the Lord; and so the seventh Day is the Lord's Day, *Levit. 23. 3.* From Even unto Even shall ye Celebrate your Sabbath, *verse 32.* And I think this Stats the Question, When the Days begins, that is, in the Evening, and when it ends, that is, at the next Evening, which Mr. *Ward* says begins and ends at Midnight, contrary to the Word of God.

Psalms 119. 1. 6. Blessed are those who walk in God's Laws, and in keeping his Commandments, there is great Reward.

Psalms 119. 11. Blessed is the Man who keepeth the Sabbath from Polluting it, and keepeth his Hands from doing Evil. Isa. 56. 2.

Another Scripture to prove the seventh Day to be the Lord's Day, is *Isa. 58. 13.* where the Sabbath is called the Lord's Holy Day, and the Holy of the Lord honourable. I think no Writer have yet deny'd that the Sabbath there spoken of was the seventh Day Sabbath then, and still observed by the *Israelites*, and it cannot be the less his Day, because it is his Holy Day; and if it be his Day, then it is the Lord's Day; and that which he calls his Day, and says is his Day, is certainly his Day, and ought to

Observations on Mr. Ward.

205

to be believed and acknowledged by Mr. *Ward* to be the Lord's Sabbath Day.

Another Argument I take from *Mat.* 12. 8. for the Son of Man is Lord even of the Sabbath Day, and the like in *Mark* 2. 28. the Son of Man is Lord of the Sabbath, and the like in *Luke*, 6. 5. Christ said to the Pharisees, that the Son of Man is Lord also of the Sabbath Day, which Places also farther prove the seventh Day to be the Lord's Day. That the Sabbath there in *Mathew*, *Mark* and *Luke*, spoken of, is the seventh Day Sabbath, I think is agreed on by all Expositors, and appears in those Chapters to be the Sabbath which the *Israelites* then observed, which was then, and is still, the seventh Day of the Week; and the Son of Man mentioned by *Mathew*, *Mark* and *Luke* to be the Lord Jesus Christ, which Day then, if the Scriptures may be Judge, is the true Lord's-Day. Whence I may thus Reason, that Day whereof Christ the Son of Man is Lord of, is the Lord's-Day, but the seventh Day Sabbath is that Day whereof Christ the Son of Man is Lord, therefore the seventh Day Sabbath is the Lord's Day. And if Mr. *Ward* would believe the Scriptures, it would resolve him the Case, that the seventh Day Sabbath is the Lord's-Day, and not the first Day of the Week. I have something more to confirm this Truth as is before prov-

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ed, that the seventh Day Sabbath is called the Lord's Day, the Churches after Christ Resurrection in the Apostles Days for many Years together, knew not this Name Lord's Day as belonging to the first Day of the Week, for it was called the first Day and by no other Name for many Years, wherefore we have reason to think that St. *John* did not mean the first Day of the Week when he used this Name Lord's Day, but some other Day, as the seventh Day Sabbath, for the *Sunday* was frequently in the New Testament before St. *John* wrote, called the first Day of the Week; and it is groundless that St. *John* should give it a new Name not known before in the Church, especially considering that all the four Evangelists were wrote before, and the *Acts* of the Apostles wrote after them, *Acts* 20. 7. knew no such Name as Lord's Day for the first Day of the Week, for if the four Evangelists had known any other new Name for the first Day, some of them would have mentioned it, yea all of them, for they wrote every one of the Resurrection of Christ, and of the first Day, now had the Name Lord's Day been more honourable then the old Name, the first Day of the Week, had they known any such Name, surely they would have mentioned it then in honour of Christ's Resurrection. I conclude therefore,

fore, that St. John meant the seventh Day Sabbath, if it were a particular Day, and not the first Day of the Week.

I shall now in the next Place shew, what the Papists say concerning the Sabbath in particular, and tho' they are for a first Day Sabbath, yet they speak plainest of any other concerning the coming in of it, nothing it 'ford to us that it was a Constitution of their Church.

1. The Papists in their Annotations upon the New Testament upon that Text, *Rev. 1. 10.* say, That the Sabbath was abrogated from the seventh Day to the next Day following, being the eighth Day in count from the Creation, and that, say they, without all Scripture or Command of Christ that we read of; yea, which is more, say they, not only otherwise then was by the Law observed, but plainly otherwise then was prescribed by God himself in the Commandment; yea, and otherwise then he ordained in the first Creation, when he sanctified precisely the seventh Day, and not the first of the Week. And a little further they speaking of the Church's making the first Day Holy Day, which, say they, was a common Working Day before, and the seventh Day that before was a Holy Day, now a common Work-

ing Day. Why may not the same Church say, they prescribe and appoint the other holy Feasts of *Easter, Whitsuntide, Christmas, Candlemas*, and the rest, for the same Warrant she hath for the one that she had for the other ; and several other Passages of the like Import I might set down from their Books, but I shall pass to some others of them.

2. In a Cathecism intituled, *An Abridgement of Christian Doctrine*, subscribed *H. T.* in page 130. thus the Author Questions, How prove you that the Church hath Power to command Feasts and Holy Day? And he Answers thus, By this very Act of changing the Sabbath into *Sunday*, which Protestants allow of, and therefore they fondly Contradict themselves by keeping *Sunday* so strictly, and break most other Feasts commanded by the same Church. Again in the same Page he thus Questions, How declare you that? *Ans.* Because by keeping *Sunday* they acknowledge the Church's Power to ordain Sabbath, and to command them under Sin, and by not keeping the Feasts by her commanded they again deny in fact the same Power.

3. In a Book called, *An Antidote, or Treatise of thirty Controversies*, intended by
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Observations on Mr. Ward.

209

the Author against the Writings of Dr. Fulk, Dr. Whitaker, Dr. Field, and others. The Author speaks thus about Page 50. "The Word of God com-
mandeth the seventh Day to be the Sabbath of our Lord, and to be kept Holy ; you, *saith he, speaking to the Protestants*, without any Precept of Scripture, change it to the first Day of the Week, only authorized by our Traditions. Divers *English Puritans, saith he*, oppose against this Point, that the Observation of the first Day is proved out of Scripture, where it is said the first Day of the Week, *Acts 20. 7. 1 Cor. 15. 2. Rev. 1. 10.* Have they not spun a fair Thread, *saith he*, in quoting these Places ? If we should produce no better for Purgatory, and Prayers for the Dead, Invocation of Saints, and the like, they might have good Cause indeed to laugh us to scorn ; for where is it written that these were Sabbath Days in which those Meetings were kept ? or where is it ordained they should be always observed ? or which is the Sum of all, where is it decreed that the Observation of the first Day should abrogate and abolish the Sanctifying of the seventh Day which God commanded everlastingly to be kept Holy ? Not one of those, *saith he*, is expressed

Truth defended, Or,

“expressed in the written Word of God.” Thus much for the Papists concerning the Sabbath. Now if any Question what Grounds these Men have to speak thus, I Answer, That if search be made into Antiquity, wherein these Men are versed, it will appear that what they speak in this particular is Truth, yea they have more to say for Prayers for the Dead, and Invocation of Saints, and for Purgatory from the Scripture, than you can say, Sir, for your first Day Sabbath, or for Infants Baptism, as you may see 2 *Mac.* 12. 42, 43, 44. *Psalms* 16. 10. *Acts* 2. 27. 1 *Cor.* 3. 13, 14, 15. 1 *Pet.* 3. 19, 20. This Witness is true, *Tir.* 1. 13. The Devil had more to say when he tempted Christ from the Scriptures, than you have to say for your first Day Sabbath, or for Infant Baptism, as you may see *Psalms* 91. 11, 12. *Mat.* 4. 6. *Luke* 4. 9, 10. 11. And the Devil brought Christ to Jerusalem, and set him on a Pinnacle of the Temple, and said unto him, If thou be the Son of God cast thy self down from hence, for it is written, He shall give his Angels Charge over thee to keep thee in all thy Ways, and in their Hands they shall bear thee up, least at any time thou dash thy Foot against a Stone.

But as for changing the Sabbath to the first Day of the Week, you cannot find it written in the Scripture, and the

the Scriptures are able to make the Man of God perfect unto all good Works, 2 Tim. 3. 15. 17. and to make one wise unto Salvation, which is past doubt; I think they are sufficient to resolve this Question, Which is the Day the Lord would have us to keep Holy? And upon the whole matter I take it to be evident, that by the Testimony of God in Gen. 2. 4. and in the Moral Law, and by the like express Testimony of the Prophets, and of *Mathew, Mark and Luke*, three of the Evangelists, the Lord's Day mentioned by *John* the fourth Evangelist, is the seventh Day Sabbath, and that only is peculiarly the Lord's Day, and so called, *Rev. 1. 10.* And all the considerable Pretences to subvert this plain Law of God in the fourth Commandment, and to apply the Lord's Day to the first Day of the Week, as far as I can gather is meer Conjecture, Inventions, and pretended humane Tradition, into which he that travelleth but a little may easily discover how those who go that wondering way do loose themselves in endless Mazes, meeting with little less but Darkness, Contradictions and Uncertainties; as for settlement and satisfaction to the Mind and Conscience, it comes in no other way that I can find, but from the Lord and his Word and holy Spirit; and

and to my Observation there is no one thing have so much held up this Conceit that the first Day of the Week may be the Day of Rest to be observed under the Gospel, as the Stealing away the Name of the Lord's Day from the seventh Day Sabbath, to which only the Scripture do apply it, and giving that Name to the first Day, to which the Scripture being Judge it does not belong; and hence it is, that when we appeal to the Scriptures of Truth, those of the other side finding the plain Institution, Command, and Word of God against them, fly presently to Traditions, by which they have made the Commandments of God of no Authority, teaching Things which they ought not for filthy lucre Sake, *Titus* 1. 7. Whereas they Preach that the first Day is to be kept in Obedience to the fourth Commandment. I Answer, that is an absurd Doctrine, and an impossible thing, for is it possible to make the seventh Day of the Week to become the first Day of the Week; the fourth Commandment saith the seventh Day is the Sabbath, *Exod.* 20. 10. but the first Day is not the seventh Day in the fourth Commandment.

Further, to call your first the Sabbath Day is a nick-naming of the Day, you may as well call your seventh Day first Day, as call the first Day Sabbath Day,

Day, or one Man by another Man's Name, as we read the wicked do, *Isa.* 5. 20. that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter: The first Day was never called the Sabbath Day in Scripture, but the seventh Day was ever so called, and so it hath been ever in the *Latin Churches* to this Day, *dies Sabbathi, Sabbathum*, our *English Parliaments* do not altogether omit the Reverence due unto it, but Style it the Sabbath Day when they Act upon it, but it is sad that such as so Honour it with their Pens, should Prophane it so openly in their Practice. And truly it is high Presumption to alter the perfect Word of God, in calling any Day the Lord's Sabbath, which the Lord never dignified with any such honourable Appellation; let but the least Authority be produced by the Scripture for honouring any other Day for the Sabbath Day, besides the Lord's honourable seventh Day, and the Controversy will soon be ended.

Truly may we say of the Sabbath as it is said of *Jacob, Psalm 135. 4.* The Lord hath chosen it unto himself for his perculiar Treasure; the Lord have abundant Care for the Sabbath, for he bids us Remember to keep it holy, and it is his abiding Covenant with his Church

Church and People throughout all Ages; such is the Care the Lord have for the Spiritual Profit of his People, and to perpetuate the Practice of Religion, as thereupon he appoints the seventh Day for his Sabbath; yea, and that it might abide, he have bound it by Covenant to continue throughout all Generations, *Exod. 31. 16, 17.* The Ends to which this Day is directed, are for the Honour of God, and the Happiness of Man, *For blessed is the Man that doth this, and the Son of Man that layeth hold on it, that keepeth the Sabbath from polluting it, Isa. 56. 2.*

And those of the *Presbyterians* and *Independent* Perswasion, saith Mr. *David* in his *Last Legacy*, Page 41. whose Brethren in their Writings have so honourable and plainly confirmed the Moral Law, whereof the seventh Day is the substance of one of the Commandments, would do well to consider what daring boldness it is, and unfaithfulness in them, who profess to be the Lord's Ministers and Ambassadors, to lay the seventh Day Sabbath is changed to the first Day, how are they accountable for the Error of those who Pin their Faith on your Sleeves, and take it for Truth, when there is no Truth in it: Is it not your professed Principle that there is a sufficiency in the holy Scriptures, to Instruct and Direct in Matters of Divine Worship,

Worship, able to make one wise to Salvation through Faith: You do by what you Say and Practice add to, and diminish from God's Word, which he forbids, *Deut. 4. 2.* and is like to be dangerous to you, *Prov. 30. 6.* *Add not to the Word lest he Reprove you, and to your shame you be found Liars, and without Repentance. Mat. 5. 19.* You be counted least in the Kingdom of Heaven. Mind what God saith in *Rev 22. 19.* God shall add unto him all those Plagues written therein, that adds to his Words; and those that take away from his Word, God will take away his part out of the Book of Life, and out of the Holy City; and you in doing this will loose the Comfort of what is in God's holy Book.

John Calvin in his Book of the Institution of Christian Religion, in Page 128. saith, the old Fathers put in the Place of the Sabbath, the Day which we call Sunday, and tho' there was some Reason for it; (but I am sure it was a wicked one, to teach the People to break God's Commands,) yet he acknowledgeth that the old Fathers did it. And in the same Page, he calls it the triflings of false Prophets, to say that that which was Ceremonial in the Commandment was taken away, the appointing of the seventh Day, and the keeping of one Day in the Week, as if that only were Moral;

Moral; and, he saith, that is in effect nothing else then for reproach of the fears to change the Day.

2. Shall vile Men be more pure then his Maker, *Job* 4. 17. yet such at least they bespeak themselves to be, that thus invert the order of Nature, and Controul the Wisdom of God; he that smote *Nadab* and *Abihu* with severe and sudden Death, only for mistaking one Fire for another, *Levit.* 10. 1, 2. sure will not hold such guiltless that make thus bold with him, to change his Law; the Lord himself set up his own Sabbath, and indeed it is only for him to give a Being to the Sabbath, that can give a Blessing to the Sabbath, this is the Work of the Lord alone to bless and sanctify the seventh Day, therefore not any Person may assume Power, nor by any Power may Persons presume to alter and settle any other Sabbath, *Gal.* 1. 8 *If an Angel from Heaven should Preach another Gospel unto you, than that which we have preached unto you, saith the Apostle, let him be accursed.* And so he that cry up amongst you any other Sabbath than what God have commanded, let him be accursed.

And in all things that I have laid unto you be Circumspect, and keep the Commandments as God delivered them,
Exod.

Observations on Mr. Ward.

217

Exod. 23. 13. The same Circumspection was observed in *Noah*, according to all that God commanded him, so did he, when God had commanded him to build an Ark, *Gen.* 6. 22. The like was found in *Moses*, who in the making of the Tabernacle must see that he did all things according to the Pattern shewed him in the Mount, the particulars of which you may see at large in *Exod.* 25. 9. 40. in eight or ten Places. As the Lord commanded *Moses* all the Cloths for the Service, and the holy Garments were made, and whatever was assigned for, and in the Service of God, was not left to the Discretion of any Man; and when *Moses* did look upon all they had done, and saw they had made all things even as God had commanded, he blessed them, *Exod.* 39. 42. 43. And indeed who should dare to do any thing in the Service of God, but as the Lord Commands. See how *Moses* acquits himself in the Case of *Carah*, *Dathan* and *Abiram*, *Numb.* 16. 28. and *Moses* saith, *Hereby ye shall know that the Lord have sent me to do all these Works, for I have not done them of my own Mind.* Doubtless *Moses* durst not do otherwise; but *Mr. Ward* is of another Mind, for altho' he read in the twentieth Chapter of *Exodus*, in his Exposition, the seventh Day is the Sabbath, yet he Practice

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Truth defended: Or,

keeping the first Day for the Sabbath, contrary to God's Command, and teacheth others to do the same: He grant the Lord hath a Day for his Service, but he pleads against the last Day in the Week, and for the first Day, the particular Day the Papists keep to be the Sabbath Day this is a subtile Design of Satan, when he sees a Sabbath Men will have, he seek to set it where it may be sure to fall; and tho' about this Scruple may be in some Consciencious, yet the principal Patrons for the first Day do it out of a secret design to lay waste the Lord's seventh Day Sabbath; beware least there be any Man that spoil you through Philosophy and vain Deceit, through the Traditions of Men, *Col. 2. 8.* in Opposition to the Word of God, which indeed is the only Rule which all Men ought to walk by. But let none think I speak this to expose Mr. *Ward* out of Prejudice, for I appeal to Almighty God, I have none against his Person, but it is his Exposition of the 8th, 9th, 10th and 11th Verses of the Twentieth Chapter of *Exodus*, in making a first Day Sabbath of it, when God had made it the seventh Day; this I do in Love to his Soul, and to the Souls of others, for I have proved by the Word of God that the seventh Day for the Sabbath is still in force. And I do

Observations on Mr. Ward.

219

do acknowledge Mr. *Ward* to be a Man of Parts, and Master of Art, or else he could not have made a first Day Sabbath in Expounding the Twentieth Chapter of *Exodus*.

And I have shewn you before, how the seventh Day for the Sabbath have been practiced by Christ, and in use by the Christian Churches, both in the Days of the Apostles after Christ's Resurrection, and also after in the more Primitive Churches; for the Practice of the Apostles I do the rather produce it, because Mr. *Ward* I see lean much upon their Practice, labouring much, tho' all in vain, as hath been shown, to prove the Practice of the Apostles upon the first Day; therefore since the Apostles Practice is with him of so great strength, I have proved now that the Apostles practiced keeping of the seventh Day for the Sabbath; therefore make no further Question, Sir, of the Matter, for you may see all your Texts fully answered for the abolishing of God's Sabbath, so as you may see you have no grounds in God's Word for it.

And to Conclude, I can but wonder what should set wise and religious Men on Work thus to sharpen their Wits against the Lord's Sabbath, it being a branch of that eternal Law of God, wrote in Tables of Stone, to notify

Truth defended: Or,

its Perpetuity, they having no plain Text of Scripture for the abolishing of it. It can be nothing then but their perverse Wills and Pleasures to have it abolished, and this grounded on the Custom of the Church, without the Word of God, because she have abolished it now a long time.

God have left us Ten Commandments, and they be the Rule of our Life, a light to our Paths, *Prov. 6. 23.* and that according thereto we shall be judged at the last Day, *Jam. 2. 12.* How shall we contend for the maintaining of this Truth, which was once given unto us, not suffering any of these Ten Lights to be extinguish'd; no, nor any one of them to be Eclipsed in the least degree, nor enduring that any one Link should be broken from this Chain, nor so much as the least Piece or Parcel from any of the Links, but that we should maintain them in full Weight and Measure that ever they had, not so much as the Day or Time once altered or changed; the ground of which Consequence is taken from that Axiome, that God is Immutable and Unchangeable, and ever the same, and so is his Law of the Ten Commandments; remember that Text in *Deut. 12. 32. Whatsoever I Command you, saith the Lord, take heed you do it,*
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Observations on Mr. Ward.

thou shalt put nothing thereto, nor take ought there from, Chap. 4. 2. *Joshu.* 1. 7. *Prov.* 30. 6. *Rev.* 22. 18. If we must not take any thing from the Law of God, then relolve I not to consent or yield, that the Lord's Sabbath should be rent from his Law; and I trust that God will ever give me Grace to make Conscience of keeping of his Commands, then shall I not be ashamed when I have respect upon all God's Commandments, therefore I esteem all thy Precepts concerning all things to be right, and I hate every false way, *Psalms* 119. 6. 128. And many are the Heart relentings I have towards them that do oppose this blessed Truth of the Lord's sanctified Sabbath, well knowing they oppose their own Mercy, for all the Paths of the Lord are Mercy and Truth to those that keep his Testimonies.

It was a good Observation of a learned Writer, the Sabbath as it came in with the first Man, so it must go out, but with the last Man, as it was from the beginning of the World, so it must continue till the World's End. And therefore for the Lord's Sake, and for your own Soul's Sake, suffer none to Seduce you; do not hate him that Rebukes, nor abhor him that speaketh uprightly as they in *Amos* 5. 10. but
say

Trials defended: Or,

say as *David*, Let the righteous Smite me, and it shall be a Kindness, and let him Reprove me, it shall be an Excellent Oyl, that shall not break my Head, *Psalms* 141. 5. Let him Smite me, I will not be offended with him, I will not Smite him again; when he Smites me, it shall be as a precious Oyntment; the meaning is, let him Smite me with Reproofs, let him Reprove me, deal faithfully and plainly with me: Holy *Jab* was of this good Mind, he would not dispise the Cause of his Man Servant, or his Maid Servant when they contended with him. And remember that Word in *Isa.* 42. 21. The Lord is well pleased for his righteousness Sake, he will magnify the Law and make it honourable. Amen.

F I N I S.

5 FE 62